PROCEEDINGS

OF THE

FREE CHURCH GENERAL ASSEMBLY,
UNITED PRESBYTERIAN SYNOD,

AND

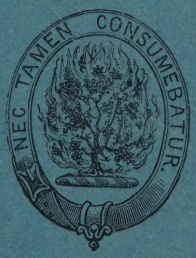
GENERAL ASSEMBLY

OF THE

UNITED FREE CHURCH OF SCOTLAND,

OCTOBER-NOVEMBER, 1900.

EDITED BY THE REV. THOMAS CRERAR, M.A., NORTH LEITH.



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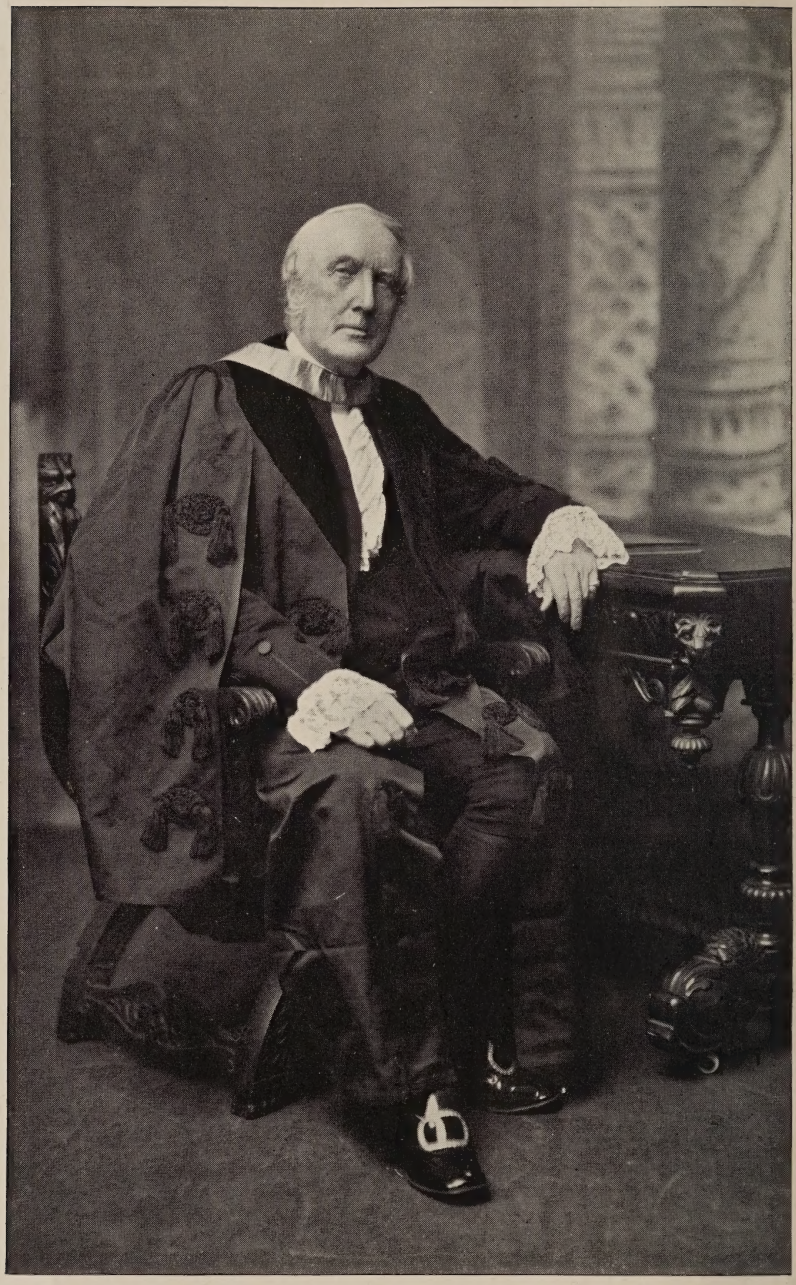

THE REV. ROBERT RAINY, D.D.,

Moderator of the General Assembly of the United Free Church of Scotland, 1900.

PROCEEDINGS

OF THE

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Free Church of Scotland.

PROCEEDINGS AND DEBATES

OF THE

GENERAL ASSEMBLY,

HELD

TUESDAY, OCTOBER 30, 1900.

Free Church of Scotland.

PROCEEDINGS AND DEBATES

OF THE

GENERAL ASSEMBLY,

HELD

TUESDAY, OCTOBER 30, 1900.

THE General Assembly of the Free Church of Scotland met in the Assembly Hall, Edinburgh, this day, the thirtieth of October, Nineteen hundred years, at half-past eleven o'clock.

Dr. WALTER ROSS TAYLOR, Glasgow, Moderator of last Assembly, conducted public worship, and preached from 1 Corinthians xv. 21 : "For He must reign till He hath put all enemies under His feet."

The Assembly was thereafter constituted with prayer. The roll having been adjusted, intimation was made that the Assembly was prepared to elect a Moderator.

ELECTION OF MODERATOR.

Dr. STEWART, of Lovedale, then rose and said:—Reverend Fathers and Brethren, I have the honour and the great personal satisfaction of proposing for re-election as Moderator of this Assembly, the Rev. Dr. Walter Ross Taylor. (Applause.) I do not need to support this proposal with more than a single word. The wholly admirable manner in which Dr. Ross Taylor has performed the duties of Moderator since last May is all that requires to be mentioned, and I fancy that is perfectly well known to all the members of the House. If the exigences of our business and the pressure of time allowed me to add one other word, it would be in the direction of the pathos of this occasion when we are electing a Moderator to the last General Assembly of the Free Church of Scotland as a separate Court of the Church of Christ. I will not venture on this for several reasons, and I have now simply to place before this Assembly the proposal for Dr. Ross Taylor's re-election, which I hope will be heartily supported and unanimously agreed to. (Applause.)

The EARL OF MORAY (elder).—I have the honour of seconding on this occasion—and an unusual occasion it is—the last time of meeting of the Free Church as a separate and distinct organisation in this land. We know not what may be before us in the days to come. We acknowledge the hand of God over us in the past guiding and leading, raising up men qualified to fill the Moderator's chair; and no country, perhaps, could point to a longer and more distinguished array of worthy men than those who have filled that chair.

(Applause.) It is an unusual thing for a Moderator to be elected twice in one year, and it will no doubt be a feather in Dr. Ross Taylor's cap to the end of his days. (Applause.)

The motion was adopted with acclamation, the whole House upstanding.

Dr. ROSS TAYLOR then rose, and delivered the following address:—

MODERATOR'S ADDRESS.

Fathers and Brethren, I shall not attempt to express the sense I have of your remarkable kindness in asking me to preside over this memorable Assembly. I was deeply conscious, when called to this chair in May last, that the Church in its generosity was paying undue regard to any services I had been privileged to render; but election a second time, and on an occasion which will form an era in Scottish Church History, is a favour so signal that no words can offer adequate acknowledgment. I must content myself with simply assuring you that it is with profoundest gratitude I return you thanks; and at the same time I beg your prayers that the duties which devolve upon me may be worthily discharged.

We are met, as you are aware, for one purpose only. Last General Assembly, with consent of a majority of Presbyteries, authorised and accepted the plan of Union set forth in the proposals of the Joint Union Committee, as a plan to come into operation as soon as a Uniting Act had been duly passed. The Assembly, further, adopted and transmitted to Presbyteries an Overture embodying the terms of the proposed Uniting Act, and directed returns to be sent in not later than the 17th of this month. The present Assembly, accordingly, is met to receive those returns, and to take action in connection with them. In these circumstances, while my position debars me from dealing with the definite question to be considered by the House, it may not be inappropriate to offer some remarks on the general topic of the teaching of the New Testament on the subject of Church unity. (Applause.)

UNITY IN THE EARLY CHURCH.

It is not too much to say that one of the principal tasks to which the great Apostle of the Gentiles devoted himself was to create and foster in the early Church a sense of the oneness of all believers in Christ. It was a task of immense difficulty, far more difficult than we can adequately realise. For the feelings and customs which then stood in the way had the rooted strength of centuries, and had so pervaded and directed the social and national life of the past, that a change was nothing short of a revolution. We know what importance is attached in many quarters even now to class distinctions and differences in birth or training; but in presence of the habits of thought and feeling which had so long held absolute sway, how was it to be expected that cultured Greeks would efface their hereditary contempt for "barbarians," or patrician masters sit down with their bond-slaves as brothers, or privileged Jews think of uncircumcised Gentiles as other than outcasts? Yet the Apostle did not despair of uniting even those so widely separated. He felt assured that, if he could get men's minds possessed with a true sense of the dignity and blessedness of being Christ's, they, too, would feel that the new brotherhood formed by their common relation to Christ threw all the old distinctions into shadow. To men who have one Lord, one faith, one baptism, and one God and Father, of what account, he asked, are the old dividing walls, or how could the old alienations be maintained? A real and holy brotherhood had been formed around the Cross; and the nearer men pressed to the centre the more were the old clefts closed.

JEWISH EXCLUSIVENESS.

It was in connection with Jewish exclusiveness the Apostle had his chief difficulties. The middle wall of partition—in other words, the ritual of the

Mosaic economy—which fenced off the Gentiles was to the Jews as their very life; and in the first days of the Church the thought of admitting the uncircumcised to an equal status in the Christian commonwealth had not dawned on Jewish minds. It was only out of deference to express revelation that Peter consented to become the guest of Cornelius; and his conduct, it is obvious, caused not a little commotion and resentment in the Church at Jerusalem. The vindication he offered silenced the discontent; but there were sore misgivings in not a few minds, and anxious communings one with another as to what this new and strange departure might involve. Soon these feelings were intensified, for Gentile evangelism went on apace; and the risk grew imminent of the Church being rent over the question of Mosaic observances. Indeed, I doubt if we can at all estimate fully the keen distress, even the dismay, which must have been felt by many Jewish Christians in view of the persistent setting aside of cherished ordinances; or if, when condemning the Judaising party, we have made sufficient allowance for the depth and sacredness of their convictions. It is true, their conduct towards Paul became disgraceful. They regarded him with rancorous hatred, and dogged his footsteps with unscrupulous insinuations and slanders. Never, in fact, was a Church leader so passionately and persistently assailed. Still, they had ground for their prejudices. They were contending for observances which Jehovah Himself had expressly appointed, which had been accepted and reverenced by patriarchs, psalmists, and prophets from the dawn of history, and which were thus associated with everything distinctive in their national position and their religious life. Were they to set aside ordinances which bore the stamp of Divine authority? Or was it to be supposed that God had resiled from His promise to the seed of Abraham? Or, the great prophetic words which foretold the day when Gentiles should flock to the Jewish Church, and by so doing share in God's salvation, were these to be dismissed as delusive? Were not even the foundations of morality subverted by this sweeping aside of the law, and Christ made the minister of sin? So they argued, with equal plausibility and passion; and again and again, as, for example, when Peter at Antioch yielded to the influence of the Jerusalem party, and drew off from fellowship with the Gentile believers, the Church was on the very verge of being rent in two. The disaster, indeed, could not have been averted if it had not been for the heroism, the forbearance, and the splendid enthusiasm with which Paul resisted all attempts to introduce the Jewish partition wall into the Christian Church. "In Christ Jesus," he exclaimed, "neither circumcision availeth anything, nor uncircumcision, but faith, working through love;" and so powerfully was the great theme urged that the unity of the Church was saved.

THE DIVINE SECRET.

The importance St. Paul attached to the maintenance of the Church's unity is abundantly evident from his Epistles. Without hesitation he asserts that the welding of all men into the unity of a common brotherhood was peculiarly the Divine mystery or secret, which in other ages was not made known, but was now revealed; and he exults in the thought that it had been given to him, though less than the least of all saints, to make known this mystery. A definite stewardship had thus been intrusted to him. His especial function in connection with the preaching of the unsearchable riches of Christ he understood to be "to make all men see" the unveiling of the secret so long hidden in the mind of God—viz., the formation of a new and universal brotherhood of man in Christ Jesus. Not merely was it his to preach a free salvation for Gentiles, but it was his to maintain, in the face of all opposition and obloquy, that they are "fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the Gospel." This idea of brotherhood, he further tells us, is no after-thought. It was hid, he says, "in God, who created all things." It is the revelation of what was in His design when He made man in His own image—the realising of His Fatherly

purpose in the beginning. That His aim was brotherhood, nature in its own way bears witness. For we have been made of one blood, and are all of one family, and inter-dependent one upon another. No man can place himself outside the family circle. Our lives are integral parts of the great life of humanity; and for what we are and have we are indebted to those who went before us and to those now around us. The language, for example, we daily use, and the whole world of thought and discovery and invention which our fathers won have come to us as an inheritance. Equally we are dependent on those around us. Our food, clothing, fuel, facilities for travel, books, newspapers, correspondence — how many busy brains and hands are engaged in supplying them! And these, again, depend on others, the ties reaching to ever-widening circles, and gathering all into one. Hence God's design in creation is not obscure. He meant His children to form one family, dwelling together in the bond of brotherhood. Such is the impress He has stamped deep and broad on human life; and all the long, dark centuries of selfishness and wrong and strife and war could not turn Him from His purpose. The purpose was hidden, but not renounced; and at length the secret was revealed. The Divine Son of Man, through whom all who believe are raised to be sons of God, has set Himself also to redeem our human life from the sordid littlenesses and mean jealousies and passionate feuds which have separated man from man, and to link all together—whether Jew or Gentile, Greek or barbarian, free or bond—this time in a brotherhood of which He is Himself the Head.

FUNCTION OF THE CHURCH.

And where, then, is this new brotherhood to be realised and expressed? Where but in the Church of Christ, the Church which is the temple of the Spirit? It is for this end it exists. While, no doubt, serving other Divine ends, it is intended primarily and pre-eminently to mirror to the world the beauty of Christ's new commandment. It may speak with the tongues of men and of angels; it may have the gift of prophecy, and understand all mysteries and all knowledge; but if it has not love it has become "as sounding brass or a tinkling cymbal." Hence the figures under which the Church is spoken of in the New Testament convey in each case, primarily, the idea of oneness. They suggest variety, it is true, but variety in unity. Thus the Church is called a City, all whose citizens own one Lord, share in one corporate life, and labour, each in his own way, for the common weal. It is a Household, the members of which look up in faith and love to one Father, and cherish a glad sense of their relation to one another as brethren. Still more, it is one Body. The members are many, and all have not the same office, yet are they truly the living Body of which Christ is the Head and His Spirit the Life. How unnatural, then, is schism in the body—one member saying to another, I have no need of thee; I cannot maintain fellowship; we must be separate! It is not thus men treat their own flesh. There may be pain in a limb, causing much inconvenience and distress, but who will consent to amputation unless assured that the alternative is death? We try first what can be done by long patience and tender care and skilful treatment, and only in the last resort part with what is beyond a remedy. And is it to be supposed that our Living Head is less sensitive and less solicitous about the unity of His Sacred Body than we are about our own? Can it have been according to His will that, as often as differences emerged between members of His Body, those that were "otherwise minded" seized at once upon the amputating knife? Is it His Spirit we hear expressed in the loud shouting of rival watchwords—I am of Paul, I of Apollos, I of Cephas, I of Christ? As to this let us hear St. James—"If ye have bitter jealousy and faction in your heart, glory not, and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed."

CHURCH VISIBLE AND INVISIBLE.

But while the New Testament is distinct and urgent as to the Church being the embodiment of the spirit of brotherhood and unity, the influence of this teaching has been greatly weakened by the emphasis commonly laid on the distinction between the invisible and visible Church. The idea has become current that these names designate two distinct societies; the one standing towards Christ in an inward and spiritual relation, while the position of the other involves merely the promise and enjoyment of outward privileges. The visible Church, accordingly, is not supposed to have a title to the characteristic names and features of the invisible. It is not the real House of God, where He dwells and manifests Himself, but only an outer Court of the Sacred Temple; it is not the true Body of Christ, but only the earthly and broken shadow of the heavenly reality. But we search the New Testament in vain for this idea of two Churches. Of course, the Church may be viewed under two aspects—on the one hand, as invisibly related to Christ its Head, and, on the other, as forming a visible body on the earth; but there are not two Churches of Christ on the earth. There is a Church invisible, the Church triumphant around the throne; but as regards earthly experience, the Church is, and cannot but be, visible. It is composed of men and women visibly present, whose profession, whose fellowship, whose deeds of love, whose lives of service are all visible, and more or less arrest attention. The more copiously it draws out of the invisible source from which it has its life, the more clearly does it become a visible presence, a visible power, accomplishing manifest results and dowering the world with manifest blessings. Some, it is true, are apparently members of the Church who are not in reality members of Christ; and it is also true that some who are members of Christ are not in outward fellowship with His Church; but the visible Church does not cease to be Christ's Church in the world because some who are not His make an unwarranted profession, or because some who are His fail in obedience to His command. Its identity remains, just as an oak does not change its nature although lichen may gather round its bark, or although some of its branches may be lopped off. If the contention of our fathers before 1843 had been simply on behalf of Christ's Headship over an invisible society, no one would have thought it worth while to dispute the assertion; but the truth they maintained, and for the sake of which they sacrificed their connection with the State, was His sole Headship over His visible Church in Scotland, as being a part of His Mystical Body—the Church visible throughout the world. (Applause.)

DUTY OF THE CHURCH VISIBLE.

Hence, as to the unity which is made so prominent and imperative in the New Testament, it is idle to tell us that the Church invisible is one. Of course, it is one, and cannot be other than one, for all who are vitally one with Christ are, of necessary consequence, one in Him. It would be needless to pray for oneness in this sense, and equally needless to enforce the maintenance of it. What our Lord prayed for and Apostles enforced was that His Church should be so characterised by the spirit of brotherhood and unity as to present constantly to the world an impressive and convincing evidence that the Kingdom of Heaven was in truth come—come to substitute Heaven's spirit and Heaven's peace for the world's selfishness and strife. So far, therefore, as the Church fails in this, it fails to fulfil a chief end of its existence. Needless division is not merely a source of weakness, but a frustrating of Christ's aim. It is an obscuring of the cardinal characteristic of His Kingdom, a standing misrepresentation to the world of its real spirit and design. And how lamentable the extent to which the Church has failed in this respect! Instead of presenting to the world the aspect of one family of God, in which the spirit of brotherhood is supreme, see how walls of partition thrust themselves upon the world's notice, and the air is filled with the war-cries of sectarian jealousy and strife. And

this some men count the bearing of a worthy testimony to the aim of the Divine Reconciler! The idea is as pernicious as it is false. We are told on all hands that the spirit of religious apathy is abroad; that the world is lulled in deep slumber as regards sacred things; that indifference to the Church's worship and work is growing; and that when special efforts are put forth, it is the voice of scoffing rather than the cry of faith that is evoked. But if this be so, the question arises—Are not the Churches reaping the bitter fruits of their contentions and jealousies? Where, asks the world, is the heavenly stamp of your boasted origin? Are ceaseless jarrings between rival sects what you call Christian Brotherhood? Or, the intensity of your desire for the salvation of earth's millions, is that to be measured by the time and energy and zeal expended in academic disputings, while the Great Destroyer, with his countless agents, is all the time holding steadily at his work? Such are questions the world puts; and flinging behind it its barbed taunts, it goes on its own way in unconcern.

A NEW DEPARTURE.

Fathers and Brethern, the Churches of Christ must make a new departure. (Applause.) If they are to bring the world to faith, they must set themselves to accept and fulfil the true end of their Divine calling—viz., to embody and express to the world the spirit as well as the truth of Christ. How, think you, would it have fared with Israel under Joshua if tribal jealousies had gained a mastery within the camp? They might assert as loudly as they chose that they were the people of Jehovah; each tribe might protest that it was the most pure and choice of all, and with a holy zeal might trumpet forth the declensions, shortcomings, and failures of those on the right hand and on the left; but what then? With divided councils, mutual suspicions, and sectional ambitions, would such a host have ever subdued the veteran possessors of Canaan? And what matters it although theologians may assert an invisible Church unity, and individual Churches may loudly claim to be the true and faithful people, so long as what strikes on the world's ear is not the mighty tread of a united host, but the noise of discord and division? Nay, with the enemy thundering at the gate and spreading havoc far and wide, let Christ's Church be done with internal strife; let the fatal process of disintegration peremtorily end; and let there be a return in the unity of one spirit to the one conflict which brought the Son of God into our world. (Applause.)

HOPE FOR THE FUTURE.

This task to which the Churches are summoned alike by the laws and the necessities of Christ's kingdom is not an easy one. It is easier to wound than to heal, easier to separate than to unite, for it is easier to do the bidding of the flesh than of the Spirit. Yet we need not lose courage. We know what the desire is of the one Father of whom "the whole family in heaven and earth is named;" we know that by His Spirit men may be strengthened to rise above all narrowness of opinion and feeling and prejudice into a commanding appreciation of the Divine brotherhood in which they are linked in Christ; and we must also own that many of the present dividing lines are inconsiderable compared with the broad and deep alienations the Apostolic Church had to overcome. The great necessity in order to a united Church life is the fuller reception of Christ Himself. Not merely must He be believed in and owned; He must "dwell" in men's hearts by faith—an abiding, animating presence—and as surely as He who is love obtains the mastery, old estimates will be changed. And have we not warrant to look for this increasingly with the progress of the years? In God's great goodness we are now convened with the prospect before us of seeing two sections of our divided Presbyterianism brought into one; but, happy and full of promise as that result may be, it does not mark the end of either our urgent duty or our hopeful aspirations. No; our prayer

for the coming century is that God may raise up in all the Churches, not in Scotland only, but in England, in America, and wherever Christ's Church exists, men of clear vision and spiritual force, who shall proclaim, as with the voice of prophets, that next to the folly and guilt of departing from the living God, are the folly and guilt of alienations within the family of God. And once that truth—which hitherto has been in the background—gets possession of the Christian conscience, and hoary walls of partition are swept, one after another, into the abyss, a new day of power will dawn for Christ's Church. Instead of simply hearing about a Divine kingdom of love and brotherhood, men will see it existing before their eyes as a radiant reality; and as surely as Zion appears in its garment of glory, so surely shall all nations flow into it. And then shall there be great voices in heaven saying, "The kingdoms of this world are become the dominion of our Lord and of His Christ, and He shall reign for ever and ever." (Loud applause.)

THE LATE SIR JOHN COWAN.

Rising again, the Moderator said—I do not propose anything in the form of an obituary on this occasion, but I know it will be in accordance with the feeling of this Assembly that I should make reference to a recent death which we most deeply deplore. We all feel the loss we have sustained in the death of Sir John Cowan, a man possessed of many great qualities, but who specially distinguished himself as a gentle, generous follower of the Lord Jesus Christ. We feel that in the loss of his venerable presence and his noble example our Church has been greatly weakened, but we thank God for having known him and for having learnt as a Church to revere and love him, and we thank God that now we may strengthen our hearts with the memory of an honourable and Christlike life. I think it due to say those few words without referring to any other losses which the Church has sustained.

COMMITTEES OF ASSEMBLY.

Committees were appointed—(1) On Bills; (2) On Overtures; and for Revising Commissions; and (3) To class Returns to Overture on Union. Thereafter the Assembly adjourned for half-an-hour, to allow the Committees to meet, and then resumed.

Bills.

Mr. R. R. SIMPSON (Depute-Clerk) reporting on behalf of the Committee said:—The papers submitted to the Committee are—(1) Petition from Elders of the Free Church anent Union; (2) Petition from Office-Bearers, Members and adherents of Strathpeffer congregation anent Union. The Committee agreed to transmit the petitions, but direct attention to the fact that the petitions from the Elders and from Strathpeffer have not been sent to the Assembly through Presbyteries, and that a considerable number of the signatures appear not to be holograph or attested.

Overtures and Commissions.

All the commissions were reported as correct in point of form. There were no Overtures.

Returns to Overture anent Union.

Dr. WINTER, Dyke, reporting on behalf of the Committee to class Returns to Overture anent Union with the United Presbyterian Church, said:—There are Returns from all the 75 Home Presbyteries; 71 approving, and 4 disapproving; 7 Foreign Presbyteries have sent in returns, approving, and 1 has sent no return. The Overture therefore has been approved by a majority of Presbyteries. (Applause.)

UNION WITH THE UNITED PRESBYTERIAN CHURCH.

The Assembly then called for the Report of the Committee on Union. The concluding part of the Report, which otherwise was the Report of the Joint Committee of both Churches, was as follows (*Appendix*):—

"The Union Committee of the Free Church have to report, with respect to their own special action, that at a meeting on 24th October they took into consideration the question (suggested as claiming attention at a previous meeting) with respect to the desire expressed by certain Presbyteries for a Declaration anent Union to be made by the Commission of Assembly. The Committee agreed to recommend a line of action which was accepted by the Commission, and the result appears in their record.

"It was reported from the Temperance Committee that for some time they have held a relation to the Temperance Society under the instructions of the Assembly, but that no corresponding relation exists on the part of the United Presbyterian Temperance Committee, and the Free Church Temperance Committee recommend that the relation in question, as regards them, should now terminate. The Union Committee transmit this recommendation with their approval.

"The feelings with which the Committee terminate the labours in which they have been engaged are expressed in the conclusion of the Joint-Committee's Report, and the Committee forbear to add anything to that utterance of the common mind."

Principal RAINY then rose, amid loud and prolonged applause, and submitted the Report. He spoke as follows:—

Moderator, Fathers and Brethren, it is with great satisfaction and devout thankfulness to God that I lay on this table of the House the report of the Union Committee. Our business in that Committee has been crowned by this closing report. All our experience in the Committee has been attended with the utmost comfort to ourselves, and we have formed friendships and experienced edification in that work, which will not be forgotten by any of us as long as we live. I don't think that it is necessary that I should dwell now upon the contents of the report which have become so extremely familiar to every minister and elder in the Church, especially during the last year; and I have made up my mind that it is not desirable that we should be called to have two debates, and possibly two divisions, on a day like this when one might suffice. It will satisfy me and, I think, those who agree with me in the house, if the house will receive the report and allow the real extrication of the mind of the Church to be made when we come to the Uniting Act, because the report is mainly a report that recommends the adoption of the Uniting Act, and reports the fulfilment of some duties, some matters that were referred to the Committee to be attended to in connection with the Uniting Act. In regard to these minor matters, of course, we are aware that we could not be so happy as to meet the views of everybody in either of the Churches—I mean as to arrangement of Presbyteries and matters of that kind, and we are far from thinking that some of the things we have been led to do are above reasonable criticism. We quite believe that. At the same time we have done the best we could in the circumstances, and I daresay the Church will be disposed to accept our report, and to look to the future to arrange and rearrange any matters that prove to be susceptible of improvement. With these remarks, and taking the view I have indicated, I content myself with moving that the Assembly receive the report, and reserve further consideration of it till they take up the question of the Overture. (Applause, and cries of "agreed.")

A PROTEST.

Mr. J. KENNEDY CAMERON, Brodick, then read the following protest: "In our names, and on behalf of all who may adhere to us, we, the undersigned, protest that in taking part in any discussion or vote upon this motion, or upon

the motions for other Act or Acts, or in any business of the house leading up to the proposed union with the United Presbyterian Church, we are not to be held as admitting the lawfulness or competency of this Assembly entertaining, considering, or discussing the said Uniting Act or any matters incident to proposals for union with another Church, in so far as the same may innovate upon, or derogate from the constitution and the distinctive views of truth on matters of faith and doctrine adopted by the Church at its separation from the Establishment in 1843, and since consistently maintained as the distinctive testimony of the Free Church of Scotland." The protest was signed by J. K. Cameron, Finlay Macrae, Colin A. Bannatyne, John Macleod, John Noble—*Ministers;* W. R. Brown, Archibald MacNeilage, J. Hay Thorburn, John Nicolson, and William M'Lennan—*Elders.*

Dr. MELVILLE (Clerk).—Does the Assembly adopt Principal Rainy's motion on the report? (Cries of "Agreed.")

ELDERS' PETITION ANENT UNION.

There was then laid on the table the following petition from certain Elders of the Church :—

"We, elders of the Free Church of Scotland, beg respectfully to submit to the Assembly that we have been pained and grieved that no reference of the question of union with the United Presbyterian Church has been made either to kirk-sessions or to congregations. We deeply feel that, if the union is to be accomplished without such a reference, it will be carried out in violation of the spirit of the Church's constitution, a grievous moral wrong will be done to the members, a wound inflicted on the Church, a serious step taken towards alienating the people of Scotland from the Presbyterian Church and from the ordinances of religion, and the new Church will have no right to the name of 'Free.'

"We therefore respectfully request that measures may still be adopted for such a reference before the final proceedings for union are carried through : and in the event of such measures not being taken, we reserve all right to abstain from entering into the union, and we disclaim all responsibility for the consequences of the Assembly's action in the unprecedented circumstances.

"And your petitioners will ever pray."

The petition had 501 signatures.

The following appeared in support of the petition :—Mr. R. Easton Aitken, Mr. R. A. Moody, Mr. D. M. Erskine, Mr. David Kerr, and Mr. John Parker.

Principal RAINY said :—At this stage, it is desirable to clear up the course of business. I regard the petition as a separate matter from the question of the Uniting Act, and I think it is a point of order that we should first dispose of the petition, in duly hearing the petitioners, and then take up the Uniting Act. Of course, our action on the Uniting Act will be affected according as we come to a conclusion about the petition. These are two distinct matters of business, and should be separately disposed of. I wish to point out that if anyone wishes to move in the line of the petition on the floor of the House it would be better that that person should not appear at the bar, and should not take part in the statements from the bar. It is better that a member of the House who means to have a motion should distinguish himself so far from those who represent the petition. I think we have a notice of motion from Mr. Moody in regard to this petition. If that is so, if Mr. Moody intends to move, it will be more in the line of our procedure that he should not appear at the bar but be ready to take action when the mind of the House is to be expiscated. I don't think I have any more to say, but this should be said, that when the petitioners have been heard, I think it will be in Mr. Moody's discretion, or anyone acting for him, as to whether his motion shall take precedence. He is quite entitled to take precedence, if he chooses.

It was then agreed to hear the petitioners.

Mr. R. EASTON AITKEN, in support of the petition, spoke as follows :—Moderator, Fathers and Brethren, I respectfully crave the indulgence of this venerable Assembly for a few moments while I endeavour to supplement the prayer of this petition by a very brief statement.

The petition, which has been prompted by a compelling sense of duty, is signed by upwards of 500 elders (and by a few ministers and deacons) who are connected with 150 congregations or thereby, forming units in 42 Presbyteries. Of these congregations about 60 are situated north of Perth and about 90 south of that city, so that the representation must be regarded as derived from a wide-spread area. That the number of signatories is not greater is partly due to the disinclination of many excellent men to enter on controversy by expressing publicly views which they nevertheless conscientiously hold, but we have every reason to believe that the opinions voiced in this petition command the sympathy of a very large number of our members throughout the country.

The circumstances in which we are now placed are quite unique. Unions which have formerly taken place have been accomplished with comparatively small Presbyterian bodies, who, by their adoption of the doctrines, principles, and practice of the Free Church, became merged in it. But the proposed Union with the United Presbyterian Church is of an entirely different character and virtually effects the extinction of the Free Church of Scotland. The simple fact that the negotiations have extended over more than thirty years proves that the project is beset with exceptional difficulties and, until a very recent date, no solution of these difficulties, which had any prospect of general acceptance, had been propounded. There was, therefore, no call for your petitioners to interfere in the earlier stages of the discussion, as such interference, before a definite issue had been submitted, would have been premature and presumptuous. The proposals now under consideration were only promulgated in May last, so that no time has been lost in making this appeal against undue haste in carrying out the scheme.

It has hitherto been the justifiable boast of the Free Church that both in its origin and in its subsequent career the membership took a leading part ; and in the present case, where the very existence of the Church is in question, it does not seem unreasonable that special means should be taken to ascertain the mind of its members. Although no express provision is made in the constitution of the Church for this method of procedure, the course suggested in the petition is certainly not antagonistic to its spirit, as expressed in the Barrier Act, and there is no legal obstacle to its adoption. We wish to state distinctly that, while we do not impugn the merely formal constitution of this Assembly, there are limits to its powers ; and, should this Assembly now proceed to pass the Act of Union through its final stage, we solemnly protest, on our own behalf, and for all who may adhere to us, that its members have no mandate from the Church to deal with this matter, and that in refusing to hear the voice of the people they do despite to the body of Christ by depriving them of the exercise of that right of private judgment which is their heritage from all generations, and more particularly from the days of the Reformation, and which, till now, has never been denied to its members by the Free Church of Scotland.

Mr. D. M. ERSKINE (elder), Greenock, said :—I wish to explain in connection with the signatories to this petition that the petition is entirely separate and distinct from that of the Church Defence Association. There have been remarks made in some Presbyteries of the Church which clearly indicate that there is confusion in this respect, and I take this opportunity of stating that so far as I am concerned I am not a member of the Church Defence Association and have no intention of becoming one. (Applause.) I believe that of the 500 signatories to this petition, many of them are strongly in favour of Union—(applause)—and I may say, although I hope you will not consider it is too egotistical, that when I was a member of the Assembly of 1898 I voted for the Union.

That vote was given under the distinct belief and impression that we would be asked as elders in our various Sessions and Deacons' Courts, and also as members of the congregations, what our opinion was in connection with the Union. It is a very grievous disappointment that that has not taken place, and I think you will, on close examination, say that we are certainly loyal subjects of the Free Church. (Hear, hear.) I have laboured for a very long time now as an office-bearer, and while speaking on my own behalf, I believe I am voicing a large number throughout the country, who entertain feelings akin to my own. I trust, therefore, that you may by vote to-day still devise some means of retaining in the service of the Free Church those 500 loyal Free Churchmen. (Applause.)

Mr. R. A. MOODY (elder), Glasgow.—I think it will conduce to the dispatch of business if we first discuss the Uniting Act and the proposal that stands in my name before the petition is disposed of, because the two things are substantially identical. The petition, and the amendment which I ventured to give notice of are practically the same; and it might prevent a double discussion if before deciding upon the petition we proceed to consider the Uniting Act.

Principal RAINY.—I apprehend it is the mind of the Church that the question of the Uniting Act should be decided as a great act of the Church and not as a case with petitioners at the bar. Before we come to the Uniting Act, we have a petition from office-bearers of the Church asking us to take a certain course. This we ought first to consider—whether there is sufficient ground in that petition for us to alter our course. Let us consider that and dispose of it. After that Mr Moody's motion is very relevant to the petition. If his motion is carried, of course, it will have a great influence upon what we do or do not do. (Laughter.) The Uniting Act comes up to us from twenty to one of the Presbyteries of the Church. I am not going to mix that up with a petition from five hundred elders however respected. Let us consider the petition and come to a conclusion about it, and when we have come to a conclusion about it we shall have time enough, and probably be able to dispose of the Uniting Act in a manner worthy of the subject which that Uniting Act suggests. I move in point of order that we take up the petition first by itself.

It was agreed to follow this course.

Mr. R. A. MOODY then proposed the motion of which he had given notice as follows:—

"Whereas the legislative procedure in the direction of Union with the United Presbyterian Church has now approached its final stage, and has been carried through without consultation with, or reference to the opinion of, the congregations, the deacons' courts, or the sessions of the Church; and whereas all the ruling elders 'are entitled and called upon to judge for themselves as to the mind of the Great Head of the Church,' and it is inconsistent with reason and justice, with the spirit of the Church's constitution, and with the genius of Presbyterianism, that a measure of such unparalleled moment, involving questions of name, of testimony, of government, and of administration, should be passed without full consultation with the members, and especially with the elders of the Church; and whereas it has come to the knowledge of this Assembly, from a petition presented to it, signed by above 500 ruling elders and from other sources, that grave dissatisfaction and disappointment will abound if the Uniting Act is passed without such consultation, and that not a few will likely in these circumstances feel it their duty to decline to enter the new Church: the General Assembly therefore resolves to delay further progress with the Union, and meanwhile instructs the Presbyteries to call upon all sessions within their bounds to return their opinion with reference to the proposed Union on the footing of the last report of the Union Committee, stating the number of elders voting and the proportion of votes cast in each session, and furnishing any suggestions that may occur to them; with instructions to the sessions to take measures for gathering up the opinion of their congregations, whether by open vote, or by voting papers, or otherwise, and to report the result, with the

method of taking congregational opinion, to the Presbytery; all such returns to be lodged with the Presbytery clerk not later than 1st March, 1901, and to be thereafter transmitted to the General Assembly. Further, the General Assembly expresses its regret at the inconvenience and disappointment thus occasioned to the brethren of the United Presbyterian Synod, and asks their forbearance in the difficult circumstances, assuring them of its fraternal good wishes and desire to co-operate in all good works; and instructs the clerk to send a copy of this resolution to the clerk of the said Synod."

In speaking to the above motion, Mr. Moody said he desired to throw himself on the generous forbearance of the House, when he endeavoured to discharge a task which, in the eyes of many present, must seem unnecessary and useless, and therefore ungracious—something like a fly in the ointment of the apothecary. But the fact that this motion, for the first time in the history of these negotiations, brought formally before the House the matter with which it dealt might, he thought, justify a few remarks. And might he venture to plead for that leniency which in more secular Courts was sometimes accorded to first offenders? It was a sense of imperative duty that had brought them to petition the House or bring this apparently divisive motion before it. They took to themselves no praise and no blame. They felt that they were merely the channels of a pretty strong Scottish sense or feeling which, in justice to the greatness of the occasion, ought in some way to be expressed. They felt that were nothing of this sort done there would be inscribed upon the page of history that which was false, and not representing the true feeling of the Free Church of Scotland, and they felt that that was not as it should be. They had a sacred allegiance to truth, which at their peril they should desert.

There might be a view that the people as such, and even members of sessions, had no right and no title to ask to have a direct reference made to them, but he thought most of them were agreed that in some way or another the sessions ought to be invited, or be supposed, to express their opinion; and the question was whether they had got that expression. Some would say that they were represented in Presbyteries and Assemblies, but he was afraid that their representative system, if it ever existed, had gone very far down, and that—however theoretically—yet in no real sense which men who valued facts would regard as correct, did the Presbytery or the Assembly represent either the sessions or the congregations. The main argument was that silence had given consent, that if they wished to make any demand an opportunity had been afforded. They might have availed themselves of it by writing letters to the papers, or by petitioning the Presbyteries or the Assembly. They were told that there was a time to be silent and a time to speak, but he suggested that when matters of truth and duty, when matters that affected fact and opinion of the Church were at stake, there was always a time to speak. "*Delenda est Carthago*" had ever to be sounded out.

It had been urged by what might be called a semi-inspired authority that an opportunity had been given about the beginning of the negotiations about the year, he supposed, 1895. They were carried back to 1894—the first occasion on which the Union matter was brought before the House in recent years. Then some overtures were produced, but the motion that was carried was an abstract resolution moved by Dr. Rainy stating that union was a good thing, but adding that "the General Assembly were persuaded that an extensive expression of sentiment from office-bearers and people is the best and most hopeful preparation for the subject being dealt with by the Church in a worthy and successful manner." And again Dr. Rainy said, "We must have this thing from the mind and the sentiment and the heart of the Church." But was there any extensive expression of opinion between the time in question and the Assembly following? He understood there was some meeting of elders in Glasgow, but he was not so sure that it was quite so large and satisfying a morsel as had been hoped and expected. In the next Assembly Dr. Rainy even more emphatically said, "Steps towards an incorporating union cannot

wisely be taken until an earnest conviction in favour of it was seen to pervade both Churches," and the resolution, which became the finding of the House, went on to say that "there should be co-operation more cordial and explicit," and a committee was appointed for that purpose, and was instructed to communicate with the Synod of the United Presbyterian Church. Had this "earnest conviction" yet been exhibited? Were the people called upon? And was it for those who objected to further proceedings to say anything? Was it not rather for those who desired an incorporating union to take action, and if they did not, could it be said that there was that "earnest conviction" which was desiderated? The United Presbyterians had this resolution before them in 1896. They accepted the proposal for co-operation, but they went further—though, he believed, not without some private angling on behalf of the Free Church—they went out of their way to add this rider, "that the only satisfactory solution of the matter was incorporating union." That really set the ball a-rolling. This resolution was reported to the next Assembly, that of 1896, but the Assembly could not, with any face, eat up its words so recently uttered. It, therefore, simply renewed instructions for closer co-operation. What followed during the following twelve months he could not say. At all events, he knew that in 1897 the die was cast, the Rubicon was crossed. Practical proposals were certainly made for co-operation, but instructions were also given to a Committee to consider and confer with a Committee of the United Presbyterian Church on practical questions bearing on union. In reading the proceedings, the way in which the vote was taken appeared to him a little singular, and he observed that the Rev. J. C. Robertson said it was most unfair. The minority against all this was twenty-seven. He dared say, men then saw it was only a matter of time, that they were on the downgrade, and that by the natural law of gravitation in the course of a few years they would land themselves in the present circumstances. It was noteworthy to observe even at this date that one of the ministers of the Church, the Rev. J. D. M'Culloch, then said they ought to pause, and that Presbyteries and sessions ought to have the matter before them. Those words appeared to have made no impression, and no motion was proposed on those lines. Then, of course, the subsequent proceedings were well known to them all. In 1898, the report, prepared by the two Committees during the previous twelve months, was submitted to the Assembly. That report was sent down to Presbyteries that they might give their decision upon it, and also with the instruction that it should be sent to sessions *for their "information."* There was a distinct differentiation between the instructions to Presbyteries and instructions to sessions. It was only for the sessions' information, not for their opinion, and that, of course, was in marked contrast to the way in which the matter was to be dealt with by the United Presbyterian Synod, where it was to be sent down to Presbyteries *and* to sessions. Then, of course, there was a similar instruction to congregations that they should have information supplied to them, which was done. But anything of the nature of systematic sessional action was not done. Congregational opinion was certainly not encouraged, and he thought if it had been really and honestly intended that the sessions should present their opinion on the matter, either to Presbyteries or to the Assembly, it would have been explicitly stated. He must say that the language used at last Assembly in regard to that, seemed to him to a certain extent misleading, because it was then said that the Committee had already taken means to send down to sessions that they might gather the opinion existing around, and make known to them anything they had to make known. The strange thing was that that was not done, or if it was done, it was done in a very few cases, and in a very spasmodic way. If a report had been made, what would have been the effect of it supposing sessions sent it to Presbyteries? He knew as a matter of fact there were cases—he supposed there might have been a number—where sessions reported, perhaps, unfavourably, but that seemed to make no alteration on the Presbytery, and, of course, it never came before the Union Committee. In not coming before that

Committee, it was practically valueless as an expression of opinion. He knew that in regard to the session with which he was connected, they took up the matter shortly before the Assembly of 1899. They considered it in an informal way, and the conclusion was come to that it was not for them to discuss or give an opinion upon it in a formal way, that they were not asked to do it, and that possibly the General Assembly of 1899, after the matter had been more ripely considered, would give definite instructions, that sessions might get at least the opportunity of saying whether they wanted this or not, without controlling the legislation on the subject.

He now approached the closing part of his statement. They might say it was all very well to plead for the recognition of sessions and congregations in the matter, but supposing the sessions and congregations were not really wanting the opportunity—supposing they were quite content to leave it to the wisdom of the fathers and brethren gathered in General Assembly, and to the ministers and elders in Presbyteries? Well, the petition before them to-day was anyhow one proof, and they must bear in mind under what difficult circumstances it had been produced. He dared say many were inclined to say it was too late in the day to do any good. He could not take blame to himself for that, because if there were not good men ready to take up the matter sooner he did not know that that precluded comparatively small and feeble men from taking it up and doing what they could. But they could easily see that the circumstances were exceptionally difficult. He might say there had been little other means used to produce signatures except the medium of the penny post, and, notwithstanding, they had signatures from the whole length and breadth of Scotland. As had already been stated at the bar, the numbers of sessions in the Highlands represented by the signatures were very much fewer than those in the south. They had hard-headed sons of Fife, and they had commercial men, men of education of Edinburgh and Glasgow and Dundee, as well as men of Lewis and Skye, and some of Inverness and Caithness. They had also some from the south of Scotland; in fact, they had representatives from the whole length and breadth of the land. The petition before them to-day from a single congregation in the North might serve as a specimen of the feeling which the people there entertained. He understood that that petition was got up in a very few days, and in the course of that time the number of signatures received was 381, all elders and deacons, members and adherents. They were now approaching the final act, and some might say—he thought it had been said—Had the Assembly any power to take action in the way indicated by the petition and this proposal? Now, unless the procedure at this point was merely a formal matter, a sham, a matter that involved no substance, like, he thought, the very commendable custom they had in regard to the election of Moderator, if it was so, then, of course, there was no use saying anything further in the matter, but he found that Sir Henry Moncreiff, in "The Practice of the Free Church," made this proposition:—"It is a mistake to suppose that there is any obligation upon the Assembly to pass the overture into a standing law of the Church, or that the matter is absolutely settled through the approval of a majority of Presbyteries. The approval is simply the necessary preliminary to make it competent for the Assembly to pass such an Act; but new legislation is effective only by an Act of the General Assembly passed through its own free and independent voice." He thought the only argument against this proceeding he need now notice was that the action was un-Presbyterian. He supposed they were Protestants first and Presbyterians second. He understood that one of the foundation stones of Protestantism was the right of private judgment. He understood that, too, was part of the constitution of Presbyterianism. In this case they had government by Assemblies and Presbyteries, instead of the government by Assemblies, Presbyteries, and Sessions described by Mr. Guthrie, the legal adviser of the Church, in a lecture delivered by him in Glasgow. They would find there was not the slightest desire to traverse or interfere with the province of the General Assembly or Presbytery. They did not want to pass legislation or to make laws, but they wished that the General

Assembly should know what was the mind of the people. They wanted that they should have full information, and with that full information let them legislate on their own responsibility. They called the government of this country Parliamentary government, but that did not preclude an appeal to the people, who should appoint governors to make their laws. They should remember Presbyterianism was a much older thing than Congregationalism or Independency —at least older as a system of government. He thought the distinction between Presbyterianism and Congregationalism might be stated thus : Presbyterianism regarded the whole Church and congregations as an organic unity, whereas Congregationalism looked on the congregations as simply an aggregate of units. In an organic unity they must have a part assigned to all the various members, and if they had not that, then there ensued atrophy and death. He begged the House to consider this. If they did nothing in the light of this motion they were in a sense saying that Presbyterianism had been a failure ; that Protestantism was not workable ; that they must go to a system in which the whole power was in the hands either of the clergy, or of the clergy and a small body of the laity. He ventured to think, if they did nothing in the direction suggested they were dealing a serious blow not only to the cause of Presbyterianism and Protestantism, but to religion in our land. They had been accustomed to think theological thought and independent judgment were characteristics of the Scottish race ; and if the rulers of the Church now led the people to regard them as saying in effect, "These things are better left to us ; we have intelligence, we have time to give to these things ; you are the people that have got your business to attend to, and you are not capable of dealing with these difficult and abstruse problems," he thought they were doing serious injury to the cause of Presbyterianism, of religion, and of Christ. He could quite see it was not for the ordinary member of the congregation to go into all the niceties of the Confession of Faith, but this was not necessary, and it might well be left to members of session, who had each of them signed the Confession of Faith in a manner as solemn and emphatic as any minister, to decide upon theological matters ; and then it might be brought before the people not so much to decide upon the theology or the policy of this subject or that, as rather to say whether they desired that the union with the United Presbyterian Church should be consummated. That, he ventured to say, was a thoroughly reasonable position, and it did not make the people judges on theological matters.

It was not his province to enter upon the merits of this question. There was much to be said upon both sides. There were matters on which many people had serious misgivings, on which many felt that there was not that ripeness and that unity of organisation and of history, that oneness of feeling that would make the union a real success ; and if the union was not a success, its inception, of course, was not justified. There were many who thought that co-operation ought to have had at least a fair trial. No sooner was the co-operative proposal passed by a General Assembly than they had this proposal for an incorporating union thrown upon the top of it. It was said that they were at one in almost all points. There was, he thought, a sort of feeling of suspicion when so much was being said about their being one, or when it was said that even though differing, the two bodies were in the union to retain all their characteristic differences unchanged. He did not understand a union in which parties, different to begin with, could unite and then be as they were. They were told that disestablishment was to be left an open question, but if it was left open, would it be open to anyone to propose motions on the lines of the disestablishment of the Church of Scotland ? If it was to be left as a tabooed subject, on which a member might express his private opinion and vote in his capacity as a private citizen, and not regarded as a subject to be brought into the House as a subject of contention and disagreement, then he understood the position, and many who were opposed to the union might be ready to go in with it. But if the new Church was to be made an engine for a disestablishment campaign—("Oh")—which many thought would be not to the good, not to the blessing of Scotland,

and not even in the lines of modern progress, but rather against them, then, he thought, many would feel that they were taking a dangerous step in entering this United Church. There was, again, that thorny question on which the United Presbyterian brethren had gone very far astray, and on which they held an opinion which he could hardly describe otherwise than as immoral—("Oh," and cries of "Withdraw!") He should be allowed to make his statement before being asked to withdraw it. He alluded to the attitude of the United Presbyterian Church to the marriage law of the land, in allowing men to become not only members, but also elders and members of Presbytery, even though they were living in an alliance which under the present law in Scotland was not legal. They were quite at liberty if they liked to move for a repeal of that law, but as long as it existed they were bound sacredly and honestly to obey it.

Mr. JOHN PARKER (elder), Glasgow, said:—"I cordially second the motion."

Principal RAINY said:—The motion I am going to propose is this:—"The Assembly having ample reason to be satisfied that the Union now in view has the assent of a vast majority of the office-bearers and members of the Church, and considering that the course now proposed by the petitioners at the last moment could only produce misunderstanding and confusion, do not see their way to adopt the steps which they recommend." I wish to say in the first place that I do not think our friends are realising how big an order they are giving to the Church. It is very easy to talk in a general way of consulting sessions, or as one of the petitioners said at the bar, sessions, deacons' courts, and congregations. But if you propose to refer a question to them for legislative purposes, you must perfect the machinery by which you are to do it. You must make up your mind as to the weight which is to be attached in legislation to the comparative judgment of these different parties; you must settle a great many questions unless you wish to find yourselves involved in confusion. I do not dwell upon that, but certainly what our friends are asking for means this. In connection with such a new departure—and I myself, I may say, am pretty democratic in my sympathies—and I am not disposed to discourage a movement in that direction if it is well considered, and if it is shown to be consistent with the maintenance of our Presbyterianism and of the just powers of our Assembly—but while that is the case, a great deal more attention would have to be given to that, and we should have to set aside Union and to take up the constitutional question of reform of a very extensive and a very important kind. Nothing of this kind has been proposed in connection with any previous step in the history of our Church. I wish also to say that I wish Mr. Moody had not been betrayed into some remarks which really seem to me to imply that Presbyterianism is a failure. But, whether or not, I have as much regard, I think, as most men, to the importance in a question of this kind of our taking the people with us. (Hear, hear.) I think that our Presbyterianism will never vindicate itself unless we always show that we are anxious to take the people with us, and to have the moral support of the Christian people in the whole course of our proceedings. Presbyterianism no doubt depends on this, that it is our conviction—the prevalent conviction of our people, that a great many matters are better managed by being in the hands of ministers and elders and not directly canvassed in congregations. Many of us hold that—all of us very strongly, I hope, as Presbyterians; but that does not interfere in my mind with the importance of our Church always having regard to the importance of carrying the people with them, while they maintain the authority which Presbyterianism gives to our system of courts and to our office-bearers. Well, I just wish the Assembly to observe what securities we took in this case for being in harmony with the mind of our people in disposing of a question of very great importance.

Mr. Moody referred to the Assembly of 1894, and the Assembly of 1895, as he pointed out, took the same line. It was a line of very considerable caution. It was a line recognising, not under any compulsion, but on our own sense of its

rectitude, the importance, in a question of this kind, of the people being in sympathy with any movement. We delayed action until there should be more light upon that subject. Then a great impulse was given to the question by the remarkable proceedings of the United Presbyterian Synod in the next year, and a great impression was made upon the minds of our people—and could not fail to be, if our people were to be worthy in the exercise of their mind; for that was a remarkable appeal on behalf of Church Union in Scotland, an appeal to all of us, ministers, elders, and people; and there was a very great desire on the part of our laity, as well as of our ministers, that we should at once respond to that appeal and appoint a Committee to consider the practical question. Well, instead of doing so, what did the Assembly do? The Assembly said that in view of the understanding on which proceedings in the Free Church were based in former years, "the Assembly find they are not in circumstances to authorise this step at the present moment," and the effect of that was that a whole year passed for consideration, in which men might make up their minds as to whether a Union upon the Standards ought to be undertaken, as to whether negotiations about it should be undertaken or not. Moderator, at the end of that year no overture from any Presbytery opposed Union—no petition from any kirk-session warned us, no movement from any congregation. (Applause.) There was, I think, an overture from the Presbytery of Lochcarron implying that if there was to be Union care should be taken to maintain the principles of the Free Church. That was, after the experiences that had gone before, a remarkable foundation for going on, and it laid upon us a very special obligation to go on. Accordingly then we proceeded. No other motion had been made, I may say, in the previous years than the one I have referred to; but now the Assembly agreed to a motion which appointed a Committee to confer with the United Presbyterian Church about the practical questions that bore on incorporating Union, and that motion was carried unanimously. Nobody proposed that there should be anything else adopted. It was unanimously carried in the Assembly that the Committee should be constituted; and I may say that no efforts were wanting—you know that—to have that Committee fully representative of the mind of the Church. (Applause.) Very well, then. In 1898 we came to the Report of the Committee. Now, observe what the Assembly did in 1898. They remitted the Report to Presbyteries in order that they might express approval or disapproval on the footing of the proposals contained in the Report; and secondly, might offer such suggestions as were in their view practical improvements. Then, "considering that the great question of Union with the United Presbyterian Church is one in which the office-bearers and members of the Church are deeply interested, the Assembly instructs Presbyteries to transmit the Report to sessions for their information, and to take such measures as are most suitable for informing and interesting the congregations of the Church in the present movement." And accordingly the Report was sent down in quantities sufficient for sessions, and an explanatory statement was sent down in quantities sufficient to reach all the families of the Church. Sometimes it is said there were congregations in which this action was not taken. If there were such congregations, that is not the fault of the Assembly. I rather suspect if there were any oversight in that matter and want of pains to inform the people, it was quite as much on the part of those opposed to Union as on the part of those in favour of Union. At all events the Church expressly recognised the place and interest of sessions and congregations, and I ask, in conformity with the principles of our constitution what more could we do than to give full information so that everybody might be in the right to intimate his disapprobation if he chose. In the former Union negotiations we had quantities of petitions coming up year by year. The singular fact in this case is the want of demonstration of that kind, of any opposition to Union. Then in regard to succeeding years practically the same course was taken. Now, I wish just to say this, that it appears that in addition to a year of delay at the beginning another year followed of fresh delay to give full time. The matter has gone three

times to Presbyteries. Presbyteries were instructed to supply the full plan to sessions.

Copies of the statement for congregations were sent over the Church in numbers sufficient to supply every family. Presbyteries and kirk-sessions were directed to draw the attention of congregations to it.

Now there is another thing I would like to say. Not only have the majorities in the Assembly increased year by year, but in regard to numbers in the Assembly, and in regard to the numbers of Presbyteries the majorities that have appeared have been in proportion of twenty to one—(applause)—some of those Presbyteries which support the overture being among the largest and most influential Presbyteries in the Church. Now I ask this Assembly—does any human being believe that in a Church like ours, working as we know our Church does, you could possibly have majorities year by year increasing—majorities of about twenty to one, whether you take members of Assembly or the number of Presbyteries—if there were any general disapproval of the movement that was going on? Curiously enough this petition brings out very much the same thing. We have 500 petitioners. We are told there are some irregularities about the petition, but I do not know if we should make much of that, because undoubtedly there are a certain number of elders to whom we listen with respect. We have 500 elders who petition in this line. We have 10,000 elders in the Free Church so that the proportion is just as it was before—twenty to one.

Mention is made of the petitioners coming from all over the Church. Well, of course, the Church all over has been applied to for subscription. I know one congregation, the congregation that I am connected with, in which the matter came before the session, and the session unanimously declined to have anything to do with it. But one elder, as he was entitled to do, afterwards signed the petition, and now Roseburn figures in the list of congregations against Union. Now, I wish to say that the signatures were applied for on the footing that the petition might be signed by men in favour of the Union as well as by men who were against Union, and a member of the Assembly, a petitioner at the bar, took that ground as regards himself as I understood him. Now in regard to those who are opposed to Union, I do not know that it is my duty to criticise the course they have taken. I suppose they were within their right in taking any course they thought likely to stop Union. And I do not know that I have anything to say in regard to that matter, except that their movement is, on the face of it, a belated movement. They ought to have made up their minds to show their hand before in some other form. But in regard to our friends who have signed this petition who are not against Union, but in favour of it—I must say this—and I say it with perfect respect—I would have thought that men in their circumstances, seeing that the Union was meeting with such support and such approval and acquiescence all over the Church, might have felt that, whether they thought all the steps taken were the best, whether they thought that even something was wanting that it would have been a good thing to do, even if they felt themselves called upon to express publicly the opinion that something more should have been done in order to bring out unequivocally the consent of the eldership of the Church—I would have thought that men in their circumstances would have made it their main business to endeavour that the Union should come to pass in the most edifying way—with as little as possible of anything to worry or distress the Church in proceeding to this most remarkable and unprecedented movement. (Applause.) I am sure that their motives were good. I cannot respect their wisdom in delivering themselves into the hands of those whose real object and whose conscientious object is to obstruct the Union by wrecking the Union. (Applause.) Without further remarks, I submit the motion I have already read.

Sheriff GUTHRIE (Legal Adviser) said:—As reference has been made by Mr. Moody to something I said in Glasgow, it will perhaps be appropriate in taking the view that I do, that I should second this motion. I should first like to congratulate the House in having had the views embodied in the motion, so

admirably presented to the House as they have been to-day. I, for one, extremely regret that only now we should have had the opportunity of hearing two such admirable speakers as Mr. Erskine and Mr. Moody. Their view has been presented extremely well; but I am bound to say that while, like many other people, one has had many difficulties about this Union, I entertain no difficulty whatever in rising now to move that this motion be rejected. It seems to me that the motion involves either that, as Principal Rainy has said, Presbyterianism is a failure or that the Free Church is not a genuine Presbyterian Church. I will say for Mr. Moody that I do not think that Principal Rainy was quite right in the view that he presented of Mr. Moody's argument. I do not think Mr. Moody believes that Presbyterianism is in theory a failure, but his contention is that the Free Church is not a genuine Presbyterian Church. He thinks that the theory of Presbyterianism if properly carried out will obtain all that is desiderated in this motion, but he also thinks that, as carried out in the Free Church, that theory is not realised. Now he said that on that point he would not waste time. Why, it is the whole question. (Applause.) As to the genius of Presbyterianism which is referred to in the motion, it must be a very somnolent genius—it has been asleep for 340 years. Can Mr. Moody or anybody else, point to a single case, from 1560 onwards, where any proposal has been made such as we have here to-day? I would like to hear what John Knox would have said to this motion. I would like to hear what Andrew Melville would have said, or Alexander Henderson, or Dr. Carstares, or Principal Robertson, or Dr. John Erskine. I would like to hear what Dr. Chalmers or Dr. Candlish would have said. It seems to me that if Presbyterianism, as it is carried out in the Free Church, is worth a straw, then, necessarily, what we are doing here does give effect to all that is desiderated by the mover of the motion, and by the petitioners. How do the facts stand? The Synods of the Free Church are sixteen in number. None of them disapprove of the motion in favour of Union with the United Presbyterian Church. You have four Presbyteries disapproving, but in not one of the Synods do these constitute a majority. The Synods are unanimous,—some by majorities, others without a division—in favour of Union. What about the Presbyteries? There are 83 Presbyteries in the Free Church and four only disapprove. What about the votes in this House? Last year, 593 in favour, twenty-nine against. "Oh, but," somebody will say, "this is a ministers' question." Test it—look at the votes last year: did you find among the majority an overwhelming number of ministers as compared with elders, and among the minority an overwhelming number of elders as compared with ministers? Exactly the reverse. (Applause.) The proportion of elders voting last year in favour of Union as compared with ministers was considerably larger than the proportion of elders voting against Union as compared with ministers. I repudiate the suggestion that this matter is a ministers' question. (Hear, hear.) I repudiate the suggestion that the people of the Free Church are not in favour of this Union. But it is said in the motion that the course proposed by the overwhelming majority in this Church, both lay and clerical, would be "inconsistent with reason and justice." Of course, that is a fine general phrase, signifying nothing. We can say that just as well on the other side. Let us come to the next:—"The spirit of the Church's constitution." Why, the Church has had great questions to consider since the Reformation—questions of alteration, of its Confession, questions of its relation to the State, questions of Disruption, questions of Union. It is a strange thing that if Mr. Moody's motion is in accordance with the spirit of the Church's Constitution, the course proposed by him should never have been taken before, or even suggested before.

Mr. W. R. BROWN (elder), Glasgow.—Those who have under a painful sense of the responsibility that lay upon them consistently opposed the Union on previous occasions, and will oppose it to-day, will find themselves in a difficulty voting upon the issue raised by the motion and amendment. In order

to clear the ground I beg to move a third motion, identical with that of Principal Rainy, but omitting the first clause, namely, "The Assembly, having ample reason to be satisfied that the Union now in view has the assent of a vast majority of the office-bearers and members of the Church, and considering" . . . : The motion I propose consists of the sentence which follows, viz. :—"The Assembly, considering that the course now proposed," &c.

Mr. A. MACNEILAGE (elder), Glasgow, seconded.

Mr. MOODY briefly replied. He emphasised the fact that there was no desire to take the legislative power out of the hands of the Assembly and the Presbyteries. Principal Rainy had said there was no division in the Assembly of 1897 as to the appointment of a Union Committee. However that might be there certainly was a division taken on the question of entering into Union negotiations. As to the charge of delay in taking this action, all he would say was that last year being the first opportunity he had of dealing with the matter in his own Presbytery, he entered his dissent from the overture, giving as one reason that the matter had not been referred to Sessions and Congregations. He might remind Mr. Guthrie that the Disruption, while a popular movement, did not by its nature call for the same action as the present movement. As to the Church of John Knox, it would be well-known to him that the first Reformed Assembly was composed of only six or (according to other authorities) twelve ministers and over forty elders, and that by John Knox's "First Book of Discipline" elders and deacons were to be elected annually. That made Presbyterianism a truly representative system. Finally, he might say that the Free Church was created in the endeavour to give the people a say in the choice of their minister : the new Church was to be created by the denial to the people of any voice in the matter.

The Assembly took a vote by a show of hands—(1) as between Principal Rainy's motion and Mr. Brown's, and (2) as between Principal Rainy's motion and Mr. Moody's, when it was found that the motion of Principal Rainy was carried by a large majority in each case.

STRATHPEFFER PETITION.

Mr. R. R. SIMPSON (Depute-Clerk) stated that the Strathpeffer petition was in these terms :—"We, office-bearers, members, and adherents of the Strathpeffer Free Church beg respectfully to submit to the Assembly that before the union with the United Presbyterian Church be accomplished, steps should be taken to bring the matter before the congregations."

As no one appeared for the petitioners, the Assembly passed from the petition.

THE UNITING ACT.

Principal RAINY then moved :—That the General Assembly, with consent of a majority of Presbyteries, do hereby pass the Overture anent Union with the United Presbyterian Church into a standing law. He said, I do not wish to speak at any length ; at the same time it is impossible not to dwell for a moment on the interest and importance of the Act which we are calling upon the Assembly to adopt. It is an Act which is supported not only by the adhesion outside of which we are aware, but by a very remarkable concurrence of the Presbyteries within the Church, I mean within Scotland, and also of the foreign Presbyteries. It is certainly a matter about which this Church has had very ample time to make up its mind, for more than a generation, and now we are coming to the close of it. For that I am thankful, and I rejoice that we are on the eve of what I humbly believe and hope are the immense blessings, the expansion, the encouragement, the new openings and the new achievements of a United Church. (Applause.)

It is not the time now for going into the arguments which we have rehearsed so often, and I turn aside from that course. In looking into the future I have a hope that a good many who have not seen their way to support this

Union, who perhaps at various stages have opposed it, will still feel that it is their duty, that they will make it their business to make the best of it—(hear, hear)—and endeavour to disappoint their own fears, and to do what in them lies for the welfare of religion in Scotland. (Applause.)

It is a strange idea that possesses the minds of some men, that separation is the proper way to meet what you do not altogether approve in Church life. I think that the one great thought that must be in the minds of men as a leading thought —not necessarily an absolutely controlling thought, because I admit that grave reasons might compel men to carry dissent to the utmost length even when they saw great reasons to anticipate disaster—still I believe the leading consideration among men will be what is good for the religious life of Scotland, and how far multiplication of Presbyterian sects is likely to affect those who join those sects, and the general condition of the country. And I think that he would be a wise and a patriotic man who disregarded misconstruction, and disregarded party pressure if he was persuaded that, in the interest of the cause of our Lord Jesus Christ, after opposing Union he should make up his mind to make the best of it, since it had come. (Applause.) But, Moderator, I go no further in that line. The thoughts of most of us are in quite a different line. The thoughts of most of us are in harmony with the mind of almost all—I do not know any exception—Presbyterian Churches outside of Scotland. (Applause.) We have their encouragement and approbation. We have the encouragement and approbation of many Christian Bodies that are not Presbyterian. We are to have with us all our missionaries; they are to meet all over India to-morrow to seek the blessing of God on the Union. I have a letter from our dear friend, Mr. Fraser, who is well known as an Indian civil servant, to that effect. (Applause.) And we have an amount of support and consent from the general Christian feeling of the world that helps us to realise how good a thing it is for others as well as for ourselves that we have been thus led. We humbly think that we can trace the footsteps of a Divine Providence smoothing our way and leading us through various difficulties in a manner we never shall forget, for which we daily thank and praise God. Some of us in that school have learned new lessons of faith and hope and patience. I believe with all my heart that God is with us. (Applause.) I beg to move the adoption of the Uniting Act.

Mr. ROBERT MACKINTOSH (elder), Glasgow, seconded.

Mr. C. A. BANNATYNE, Culter, moved:—"That this General Assembly, while fully recognising the duty of, as well as the many benefits to be derived from, all such closer union with other branches of the Presbyterian Church in Scotland as may be lawfully and consistently entered upon; while recognising further the duty of, and asserting its determination to engage in such hearty and cordial co-operation as does not involve sacrifice of any vital principle with all other branches of the Christian Church in every good work, at the same time places upon record its conviction that no true or abiding benefit to the cause of religion can result from any union the terms of which involve, on the part of any Church entering into it, unfaithfulness to the views of truth on matters of faith and doctrine revealed and adopted by such Church as its distinctive testimony, in the truth of which it professes as at the time of such proposed union still to believe, and, in particular, it places on record its sense that, so far as the Free Church of Scotland is concerned, no terms of union can be accepted as satisfactory which fail to make clear, adequate, specific and unequivocal provision for maintaining in their entirety the constitution of the Free Church of Scotland and those distinctive views of truth in regard to matters of faith and doctrine which, at her separation from the Establishment in 1843 were deliberately adopted, and have been and still are maintained as the distinctive testimony of the Church, and especially for maintaining inviolate—(1) the whole superior and secondary standards of the Church in their entirety; and (2) the special testimony of the Church in regard to the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's Word, as the same is contained and set forth in the Claim, Declaration and Protest,

forming Act XIX. of 1842, the Protest by Commissioners to the Assembly, forming Act I. of 1843, and the other Acts confirming the same; that having fully considered the terms of the Act of Union with the United Presbyterian Church now reported upon, declines to pass the said Act and relative Declarations, in respect they do not contain provisions as aforesaid."

Mr. Bannatyne said:—At a stage so very solemn as that which we have now reached, and after the very full and repeated exposition of the principles to which we adhere that have been given in the past, I do not feel that the present time calls for arguing and talking about those principles. I feel very strongly that that time is now past in the circumstances in which we are met, and that what remains is that we should adhere steadfastly to those principles and take firmly the steps necessary for their vindication as God may help us.

Mr. ARCHIBALD MACNEILAGE (elder), Glasgow.—Principal Rainy has struck a note which makes it hard, if it were not hard in any case, to stand on this platform on such a day, and second the minority motion. I have no desire to underrate the thoughts, the motives which Principal Rainy has suggested. Speaking as an anti-unionist, I would now on the last occasion on which I shall address this Assembly—constituted at least as it is to-day—I wish at least on this the last occasion on which I shall address a General Assembly of the Free Church of Scotland convened as this Assembly is, and numbering the numbers which this Assembly numbers, to say for myself, and I think for many others who are anti-unionists, that not the least thing which makes it hard for us to take a step which now seems inevitable, and which some of us have done little or nothing to create—which some of us have even, speaking for myself at least, done all we could to prevent being created—I wish to express unqualified gratitude to Principal Rainy for his uniform kindness and consideration as leader of a majority, which might very well have crushed us out, and given us no consideration at all so far as numbers are concerned. I have also to express gratitude for his efforts to understand our position, and so far as was consistent with what he conceived to be his own duty to the Church he has led so long and so honourably, to secure for us also a place within the Church which comes into being on the morrow. (Applause.) Principal Rainy has mentioned two causes why those who have up to this time opposed Union should now abandon their opposition. These two causes are—considerations for the welfare of religion in Scotland, and a regard for the interests of the Church of the Lord Jesus Christ. These are the only considerations which ought to weigh with anyone in facing any question debated in a General Assembly of a Christian Church; and I hope I am not saying anything out of place when I ask the Principal to believe regarding those of us who to-day stand at the parting of the ways and know we are going to part if the motion is carried, that it is not because we have any disregard for the welfare of religion in Scotland that we feel ourselves to-day in the position in which we stand. We cannot see that the welfare of religion in Scotland is to be advanced from Principal Rainy's standpoint, because the history of the Scottish Church is a conclusive demonstration of the fact that those who were members of small denominations in Scotland have not been the least worthy of the Christian men and women of Scotland. I have yet to learn that the history of the United Presbyterian Church is the testimony of the Free Church. It is not so, and as far as I have observed no United Presbyterian has ever said it is so. The question has been asked, "Where are you going?" As far as I understand it, we are not going anywhere. (Laughter.) We are Free Churchmen, and we just remain Free Churchmen. It is not we who have lifted our anchors. I have seen it said that we are anchored over the Disruption. It is good holding-ground to be anchored over the Disruption, and a small Church riding at anchor on good holding-ground is a safer ship to be in than a large Church which sets out on a voyage without rudder or anchor, not knowing where she is steering or where she is to drop her anchor.

Mr. PETER M'DONALD, Stornoway.—The question has been asked by Mr. MacNeilage "Where are we going?" I cannot speak for other men,

but speaking for myself I am going into the United Church because Christ is with me. (Applause). I regard it as a spiritual question affecting the interests of my Lord and His cause, and I am going where Abraham went. When God called him, Abraham went forward without being told where he was going.

Appeals have been made to what I may call mercenary instincts in connection with a great spiritual question, and it has been stated that the Sustentation Fund will suffer, and as a consequence the ministry will be affected. But this holds true—"Seek ye first the Kingdom of God and His righteousness, and all other things shall be added unto you."

In connection with this question I kept silence with my congregation until I knew where I stood myself. I examined the question and found myself divided between two opinions. I am a minister of a congregation in a remote part of the Highlands. On the one hand, the views of my people are against the Union, but, on the other hand, the command of Christ to me is clear, and I stand exactly where Saul stood when he was on the one hand confronted by the command of God and on the other hand by the voice of the people. The moment Saul yielded to the clamour of the populace, that moment began his downfall in Israel. What has been the result: As a man who took his stand before his people my testimony is that, so far from its affecting my usefulness as a Christian minister, there is scarcely a week but my manse is filled with anxious inquirers, seeking the way to Christ. Let other men give their testimony. That is my testimony; and to-day God calls me to go forward, and I feel I would be untrue to my Lord and Christ, and untrue to the great spiritual interests of my beloved Highlands, if I did not declare openly that in taking this step I am following Christ.

Mr. MURDO MACKENZIE, Inverness.—I appear to-day, uninfluenced by any living man, to carry out my own convictions, which are not known to any member of the Assembly, so far as I am aware. I am one of those who did not take part in any agitation on one side or the other, but I am one of those who endeavoured to the best of my ability to keep down agitation. (Hear, hear.) I saw the calamity that was impending. I saw what was to happen in my native Highlands, and I saw the disastrous and dire results that would flow from this Union if it took place. Therefore, I did everything in my power, in concert with two or three brethren, to devise ways and means by which this dire calamity might be averted. The history of our attempt is well-known to the House. We thought that if we got a Declaration that would make known to the whole country that the Free Church was going into this Union carrying all her old distinctive principles with her—that that would go very far to bring brethren to see face to face. Pressure was brought upon me by my brethren in the Presbytery of Inverness, and by no one more than by my friend Dr. Black. He insisted that something should be done, and therefore they sent up this Declaration, which was not my Declaration simply, but the Declaration of three or four brethren. Now, it found its way to the last Commission. But with what result? With this result, that looking upon this Declaration in the light of Principal Rainy's speech and of the preamble, the Declaration means nothing for us. It has no bearing upon the basis of Union. Now, our opposition is not to the Union, but to the basis of Union, and this Declaration does not in the least affect the basis of Union. Where do we stand? It gives us nothing more than we have in the third paragraph of the Uniting Act, where every individual member retains his own liberty, and has the liberty to discuss that on the floor of the Assembly of the United Church. That is not what we wanted. We did not want individual liberty. What we wanted was that the Church should declare her own distinctive principles; and if that were done the basis of Union would be affected by it. I came to the conclusion that this Declaration meant nothing in itself. Indeed, I compared it to an old hat which I possessed, and which I wished to give an honourable place in the lobby of my house. However, I was told it was sent to the lumber-room. I

did not look there for it, because the lumber room means many rooms. (Laughter.) And so this Declaration has been passed unanimously; but what does it mean? The first time I look for it I will be told I have nothing to do with it. Looking at it in the light of Principal Rainy's speech and in the light of the preamble, it is of no value. I feel very much on the subject, and though here against the advice of my doctor, I could not let this opportunity pass without declaring myself on the side of the principles of the Free Church in their entirety, and that I am prepared to stand by the principles of the Free Church, as I have been trained to them from my youth by men who have now gone to their everlasting rest.

Principal RAINY.—I confess myself very much perplexed at the explanation Mr. Mackenzie has given us. I do not understand, and I never expect to understand the position which Mr. Mackenzie has endeavoured to explain. The declaration referred to is a declaration which was intimated as far back as last Assembly and, indeed, a declaration to serve the purpose might, but for circumstances, have been then adopted. It is a declaration which was very well considered, I know, by those who put it forward. It is a declaration not of Mr. Mackenzie alone but of others. It is a declaration which we were asked to give, and which we did give in the manner which the preamble explains, and now we are told that these brethren, with all their experience of Church life—Mr. Mackenzie with all his experience of Church life—has cherished the idea that a declaration of the Commission will alter the Act of Union sent down to Presbyteries. We are told that. We are told also that Mr. Mackenzie had not anticipated that they would save the authority of any other Act of Assembly except what he chose to specify. Can anyone persuade himself to believe that —that such an extraordinary conception of the proposal can have been the original conception of it? Can anyone believe that? Is it not plain that Mr. Mackenzie, however conscientious he may be, has given us a singularly confused impression of these whole proceedings, and his own relation to them. I do regret, beyond what I can describe, and will regret to my dying day, that a man like Mr. Mackenzie who could have been so helpful, has appeared in the light in which he has placed himself.

THE DIVISION.

The Assembly having divided it was found that 643 had voted for Principal Rainy's motion, and 27 for Mr. Bannatyne's motion.

Mr. J. K. CAMERON, Brodick, then presented the following protest:—

"On behalf of ourselves and all who may adhere to us, we, the undersigned, dissent and protest that, whereas the Union on the basis proposed cannot be carried through consistently with the standards and constitution of the Free Church of Scotland, therefore that all parties taking part therein may lawfully be held as having withdrawn from the membership of the Free Church of Scotland and may lawfully be treated accordingly"—(loud laughter)—"and, further, that it shall be lawful for us and those adhering to us to decline to follow the parties so acting and to maintain the existence of the Free Church of Scotland as at present constituted; and, further, that those of us and those adhering to us who may be members of this Assembly, notwithstanding any adjournment or dissolution thereof for the purpose of carrying through the proposed Union, may continue in session as, and exercise all the powers inherent in, the General Assembly of the Free Church of Scotland, with liberty to us to adjourn from time to time as may be necessary until such time as said Assembly shall be lawfully dissolved.—J. K. Cameron, minister; Colin A. Bannatyne, minister; J. Hay Thorburn, elder; Finlay Macrae, minister; John Nicolson, elder; John Noble, minister; John Macleod, minister."

Sheriff GUTHRIE moved that the protest lie on the table.

This was agreed to unanimously.

THE ASSEMBLY THANK THE UNION COMMITTEE.

Sir WILLIAM HENDERSON (elder), Aberdeen, moved as follows:—"The

Assembly return their hearty thanks to the Union Committee, and very specially to the Convener and Vice-Convener, for the fidelity and wisdom with which they have carried through the responsible work intrusted to them; and they earnestly pray that their labours may be crowned by the blessing of the Lord Himself upon the United Free Church. Sir William said it required no words of his to recommend this motion. They all knew with what care Principal Rainy entered upon the negotiations, and with what judgment, tact, and ability he had carried them through." (Loud applause.)

Ex-Provost MONCUR (elder), Dundee, seconded. He was sure Principal Rainy deserved all the credit he had received for the ability with which he had carried on the work of the Committee, and while the Committee no doubt felt grateful for this vote of thanks he was sure they would feel their greatest reward to be the consummation of the Union to-morrow. (Applause.)

The motion was very cordially adopted.

The MODERATOR suggested that it would be conducive to the gratification of all their feelings if at this solemn moment he were to ask their honoured father, Dr. Murray Mitchell, to engage in prayer.

Dr. MURRAY MITCHELL then led the Assembly in prayer.

ACT AS TO GENERAL TRUSTEES OF THE PROPERTY OF THE CHURCH.

Sheriff GUTHRIE (Legal Adviser) moved the adoption of the Act as to General Trustees conveying property to trustees appointed for the United Church; and he afterwards moved the adoption of the Act declaring the United Free Church of Scotland the successor in office of the Free Church of Scotland. Both were printed in the Assembly papers for the day as "Suggested Acts."

Mr. Guthrie said:—I may just explain that the reason for this Act and another which I shall shortly propose for approval, is for purposes of administration. We thought it would be convenient, if not necessary, that a distinct declaration should be made in regard, in the one case, to the enlarged body of General Trustees which will come into existence when the Union is consummated to-morrow, and in regard also to the enlarged Church. The whole view of these Acts is that the Free Church will be continued, enlarged, but in no essential particular altered. For purposes of administration it is proposed that we should have in the future an enlarged body of Trustees just as was done at the Union in 1876 with the Reformed Presbyterian Church. A new Church then came into existence. It was the old Free Church, but it was the Free Church enlarged, but, as we thought, not altered in any essential particular; and the result was that you will find one name at least among the names on page 15 which was the name of one who had not been a member of the Free Church, but who, when that Church joined the Free Church, became in that way a member of the enlarged Church, he having previously been a member of the Reformed Presbyterian Church—I mean Mr. Binnie, of Glasgow. In precisely the same way it is proposed that the body of trustees should be again enlarged, and that is why we have thought it right to place on the table the suggested Act which you will find on pages 14 and 15.

The other Act is rendered necessary in our present circumstances. It was not necessary in the case of the Union with the Reformed Presbyterian Church because the name of the United Church at that time was by agreement made the "Free Church." As we know, in the case of the present Union that has been otherwise arranged. There is now to be a new name—the United Free Church of Scotland—but in no way, as we think, a new Church. It is desirable to declare, however, as is done in the Act, that the "United Free Church of Scotland" is the successor in office of the Free Church of Scotland. I move, with these explanations, first of all the Act anent General Trustees.

Mr. JOHN COWAN, W.S. (the Law Agent), formally seconded the motion.

Mr. W. R. BROWN (elder), Glasgow, moved an amendment in these terms:—

"Whereas it is not in accordance with the legislation and the rules and

regulations of the Free Church of Scotland that the property of the Church or any of its congregations should be held by Trustees who are not members of the Free Church of Scotland; whereas several persons whose names are proposed as Trustees, are not now members of the Free Church of Scotland, and will not become such even if the Union referred to be carried out; and whereas the Union referred to ought not to be carried out, therefore the General Assembly disapproves of the Act now submitted, and reverts to its previous position."

Mr. Brown said:—The Act now submitted is a perfectly proper and becoming one, from one point of view. The amendment I have now submitted is also a proper and becoming one, from another point of view. I have esteemed it a great honour to have been a member of this House for a number of years, and I feel my position painful to-day. I echo the prayer of our honoured father, Dr. Murray Mitchell, and we agree that, although ecclesiastical connections will be snapped to-morrow, neither bonds of friendship nor unity in Christ will be impaired.

The amendment having been seconded, a vote was taken by a show of hands, when the motion was adopted by a large majority.

The following dissented for themselves and all who might adhere to them:—J. K. Cameron, Finlay Macrae, John Noble, John Macleod, Norman Campbell, Murdoch MacQueen, Colin A. Bannatyne, *Ministers;* J. Hay Thorburn, Geo. Macdonald, *Elders.*

ACT DECLARING THE UNITED CHURCH SUCCESSOR OF THE FREE CHURCH.

Sheriff GUTHRIE then formally moved the adoption of the Act declaring the United Free Church of Scotland the successor in office of the Free Church of Scotland.

Mr. W. R. BROWN moved:—"That whereas the Union referred to ought not to be carried out; and whereas it is not competent for another Church, nor for its Courts and Officers, to be successors of this Church and its Courts and Officers, therefore, the General Assembly disapproves of the Act now submitted, and reverts to the previous question."

Both motions were duly seconded, and a vote taken, when it was found that Sheriff Guthrie's motion was carried by a large majority.

A dissent was given in similar to the dissent in the previous case.

ADJOURNMENT OF THE ASSEMBLY.

The Minutes of the day's proceedings up to this point were then read and approved. Thereafter

Principal RAINY rose and said:—I move that the General Assembly now adjourn, to meet to-morrow forenoon at half-past eleven o'clock in the Waverley Market Hall, along with the Synod of the United Presbyterian Church, there to consummate the Union which has now been legislatively sanctioned by the Church. (Applause.)

Mr. A. MACNEILAGE (elder), Glasgow, said:—I move that the General Assembly now adjourn to meet here to-morrow morning at half-past eleven o'clock.

Both motions having been duly seconded, a vote was taken by show of hands, when the first motion was carried by a large majority.

From this decision Mr. MacNeilage dissented on behalf of himself and all who might adhere to him.

Mr. J. CAMERON, Brodick, read a dissent and protest signed by five ministers and three elders asserting the right of themselves and all who might adhere to them, notwithstanding of any forms of adjournment or dissolution of the Assembly for the purpose of completing the proposed Union, to continue in session and exercise the powers inherent in the General Assembly.

Sheriff GUTHRIE.—I move that this protest lie on the table.

This was agreed to, and the Assembly then adjourned, to meet the following day at half-past eleven, in the Waverley Market Hall.

United Presbyterian Church.

PROCEEDINGS

AT THE

IN HUNC EFFECTUM MEETING

OF

THE SYNOD,

30TH OCTOBER, 1900.

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THE SYNOD,

30TH OCTOBER, 1900.

THE Synod of the United Presbyterian Church met this day in the Synod Hall at one o'clock. Dr. ALEXANDER MAIR, minister at Edinburgh, Moderator, conducted public worship, and preached from Deut. iv. 32 and Phil. iii. 13, 14—"Ask now of the days that are past;" "Forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark."

Dr. MAIR spoke as follows:—

MODERATOR'S SERMON.

Fathers and Brethren, the day of the long-expected Union has come around at last. Not a few of us can remember when, in 1863, the first Union negotiations were opened with much eloquence and hope by the distinguished fathers, both of the Free Church and the United Presbyterian Church of the time. The auspicious morning, however, soon became clouded, and was followed by a long and troubled day. After ten weary years the negotiations had to be abandoned; they ended for the time in failure, to the intense disappointment and sorrow of many who had earnestly prayed and toiled for the good cause. Then the question was asked with sadness, "When will the Union morning dawn again? Will it ever dawn again?" Well, sooner than many expected, it did dawn again in 1896. But the previous failure of the ten years' negotiations led men to join trembling with their hope. Nevertheless the course of events went on favourably, and every year more favourably; difficulty after difficulty disappeared or was surmounted; the morning shone more and more unto the perfect day. Timid hope ripened into certainty; Union was agreed on unanimously by our Synod in May, and almost unanimously by the General Assembly of the Free Church. The day for the consummation of the Union was fixed, and now in the good providence of God, the day is at hand.

PROGRESS OF THE UNION MOVEMENT.

The progress of the Union movement, it seems to me, can only be fully accounted for by the current of a gracious Providence. It was not brought about by mere argument, although to most men all reasonable argument seemed to be on its side. It was not brought about by mere organisation and management,

for these had just as little to do with it. Why, then, did the movement hold on its course so steadily and quietly, so irresistibly and triumphantly, amid all opposition? It was because it reached away down deep into the current of the Divine historical purpose that runs through the ages. You have read of magnificent icebergs in the Northern Atlantic holding on their way silently, irresistibly, majestically, to the south. They hold on their way when the surface of the sea is motionless, even when the winds and water currents are against them—yea, even when the sea is covered with surface ice. And what is the explanation? These huge bergs penetrate away down below the surface, deep into the powerful and permanent under-current which flows toward the south, and this under-current bears them on in spite of all superficial resistance. And so it seems to me to have been with the Union movement. It has continued to move on night and day, summer and winter, quietly, steadily, irresistibly, in spite of all superficial indifference or freezing coldness; in spite even of the adverse currents and winds of ecclesiastical opposition and worldly policy. And if you ask the reason why, the answer must be because it reaches far down into the under-current of God's eternal purpose in history, and this current has borne it on silently and irresistibly. "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

PRESENT POSITION USED RETROSPECTIVELY.

Now that the actual Union is upon us, it is natural for us to make use of this day, both retrospectively and prospectively. The traveller in a foreign land when he reaches the summit of any ridge or pass which makes a well-marked boundary between the past and the future of his journey, naturally halts for a space to survey the region now left behind him, before he advances into the unknown land before him. So, standing on the ridge of this Union season which divides the past from the future history of our Church, we may well take a brief survey of the past before we advance into the Union land of the future. Let us use our position retrospectively, and "ask of the days that are past," before we, finally, turn our minds and endeavours towards the future. Our survey must necessarily be brief.

PROGRESS IN THE PAST.

As we look back through the last 167 years, we are reminded that the beginnings of our Church were very small. You see the fountain-head in those four brethren met in the humble room at Gairney Bridge. The four congregations there represented have now grown to 597 within our present bounds, not to speak of many others in England and beyond the seas, which look to us as their mother Church. The small communion roll of that day, amounting probably to less than 2000 names, now amounts to 200,000; and the free-will income, which at that time had not begun to exist, has now grown to an annual average of £400,000. Surely there is very palpable progress here, and we have reason to say, "What hath God wrought!"

GOD'S GIFTS OF CONSECRATED MEN.

But, Fathers and Brethren, looking back on the past, we are bound to remember with gratitude and reverence the names of many gifted, consecrated men with whom God has richly dowered our Church. I can recall to your memories only a few of these. As you look at the long procession, you see that it is worthily headed by the four fathers of the Secession, and by Gillespie and Boston, the fathers of the Relief Church. You have Adam Gib, the stout controversialist; and M'Crie, the historian of Knox and Melville, who was brought up in a Secession home, educated at a Secession Hall, and ministered in his early years in a Secession pulpit on the Anti-Burgher side. You have Dr. Jamieson, of "Scottish Dictionary" fame; Michael Bruce and Pollok, poets of great promise, whose sun unhappily went down while it was yet but early morning. You have Lawson of Selkirk, the Scottish Christian Socrates; Brown

of Haddington, author of the "Self-Interpreting Bible;" and Brown, of Broughton Place, reviver of New Testament exegesis in Scotland. You have the gentle and Nathanael-like Lindsay; Eadie, the New Testament scholar, and one of the Revisers; John Cairns, the revered and learned Principal, great by nature and still greater by grace; the genial, the cultured, the richly-endowed Ker; Robertson, of Irvine, the "poet preacher;" and Calderwood, the many-sided Christian philosopher. In like manner, we have to record the names of such pioneer and distinguished missionaries as William Chalmers and Soga, Waddell, Anderson, and Goldie, Shoolbred and the Martins, and Williamson of China. Surely in such a constellation as this, not to mention other stars, we have an inheritance to inspire us and fill our hearts with devout thanks to God.

"For all Thy Saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blessed."

CONTRIBUTIONS TO THE RELIGIOUS LIFE OF SCOTLAND.

But, further, as you survey the past you see that our Church's contributions to the religious life of Scotland, and more particularly to those features of the Scottish Church which give to her her special character among the Churches of Christendom, have been of the first importance. God has assigned to us the honour of leading the van in most of the great forward movements, and the high satisfaction of seeing them crowned with success, and certain to form part of the future constitution and inheritance of the Church of Christ in our country. I need only refer briefly to such points as are well known to United Presbyterians. The fathers of the Secession and Relief came out for a full, pure, free Gospel in that "dark age" of Moderatism, and this evangelical movement has won the day in all the Churches. They took up their stand for the spiritual freedom and autonomy of the Church—as Erskine expressed it in his epoch-making sermon, "The Church is the freest society in the world"—and we have seen this principle of spiritual independence everywhere rising into the ascendant. Our forefathers came out for the right of the Christian people to elect their own ministers, instead of having them thrust upon them by patrons who often were not members of the Church at all, who sometimes were its bitter enemies, and who might even be men of the most worthless character; and this freedom of election has now won the day. Our Church has had to lead the way in inaugurating the department of systematised Christian giving. As a non-endowed Church she was laid under the necessity of cultivating self-support by the free-will offerings of the Christian people, and experience and the guidance of the Spirit have directed her to such matured, organised methods of Christian finance that she can calculate her income as confidently as the Chancellor of the Exchequer can calculate that of the nation. Our Church also of late years has led the movement towards the Union of Churches holding the same creed in essentials, as witness the Unions of 1820, 1847, 1876 in England, and the Presbyterian Unions in the different Colonies. And only to mention one other matter, I would remind you of the missionary activity of our Church, and the success with which God has crowned our efforts in this department. The communicants in our Foreign Mission Churches at the time of the last report amounted to over 30,000, or more than one-seventh of the Home Church. These are some of the points in our Church's past which stand up like sunlit mountain peaks as we survey the history of the last 167 years.

LESSONS OF THE PAST.

And what are some of the lessons which our survey of the past may well teach us? Clearly it reads us a lesson of faith. Our fathers went out, and went on following the light of Christ, and they found Him faithful. "Our fathers trusted in Thee; they trusted in Thee and were not confounded." But as we con-

template the work which God has achieved by our Church, both at home and abroad, we learn a lesson of devout gratitude, not less than of faith. "Not unto us, O Lord, not unto us, but unto Thy name give the glory." But we have also reason for gratitude when we consider the narrowness, the bitterness, the imperfections that have disappeared in the course of time. As the river of the Church's life flowed on, the sediment has fallen to the bottom, and the water has run itself purer and sweeter. Further, by our past history we are taught the truth that God reigns and guides history in the interests of Christianity and grace, so that the victory, though slow, is certain. The rainbow of the Covenant encircles the throne to indicate that God carries on His government in the interests of the Covenant. We also learn from our retrospect the importance of Church Union. As we contemplate the evils arising from our divisions in subordinate matters in the earlier years of our history, and the benefits of Union as manifested in the later years, we learn most impressively that schism is a sin, that Union, where all the fundamentals are conserved, is a solemn duty and a blessing. And not to multiply details, we may learn that the line of success and blessing in the past will be the line of success and blessing in the future, the line of evangelical Christianity, of the spiritual freedom and autonomy of the Church, of self-support by the free-will offerings of our Christian people, of Union, of consecrated religious activity at home, and in the mission cause abroad. "The Lord hath been mindful of us; He will bless us."

OUR PRESENT POSITION USED PROSPECTIVELY.

Let us now use our position prospectively. Our course with regard to the future is plainly put in our second text:—"Forgetting the things that are behind, and stretching forward to the things which are before, we must press on toward the goal" (*R. V.*). While it is our duty wisely to contemplate the past in order to learn its lessons and gather up its treasures, to carry them on with us to enrich the future, it is not meant that a Church should anchor itself immovably over any point of the past, whether the Nicene Council of 325, the Westminster Confession of 1646, the Secession of 1733, the Disruption of 1843, or even the Union of 1900. The ages change, and require special treatment; Providence moves on; the currents of the Church, of theology, and of grace move on under the guidance of the ever-living Spirit. While the Gospel truths which are embodied in Christ are "the same yesterday, to-day, and for ever," nevertheless the Church that lives only in the past, that settles down immovably on some past date, will stagnate, will be left behind in the course of history, and become fossilised. We must be ready to forget the things that are behind, to reach forth to the things which are before, and to press onwards towards the goal. What, then, is the goal to which we are to press forward? It is the complete realisation in history of the supreme objects for which the Church exists—the conversion of sinners, the edification of Christians, the conquest of the world for the Cross, and in and through all the glory of our crucified Lord. We are, therefore, called to consider what are some of the practical steps best calculated to aid our Church in her advance towards this goal in her future in the United Free Church of Scotland.

LOYALTY TO THE UNITED FREE CHURCH.

In turning our eyes towards the future, Fathers and Brethren, our first step must be our solemn resolve by the grace of God to make the Union of to-morrow a grand success. The Union of 1847 was a great success, because after it took place the ministers, elders, and members of the United Presbyterian Church loyally resolved, with the help of God, to make it a success, and a success it became. The lesson to be derived from this is plain. If we are determined, with God's blessing, to make this Union also a success, then the success will be certain. If we prove truly loyal to the Union, if we earnestly desire and pray for its triumphant success, if we show ourselves friendly and enthusiastic in the cause, if we throw ourselves with all the momentum of our being into the work and

schemes of the United Free Church, remembering that it is only our old Church in a higher form ; above all, if we catch the full tide of the Spirit flowing at this Union season, and utilise it for loftier consecration on our part, then God "will open the windows of Heaven, and pour us out a blessing until there shall not be room enough to receive it." Then, indeed, the Union will be a splendid success, and a blessing to the Church, the country, and the world. Let it therefore be our resolve that we will be heartily loyal to the United Free Church as our own Church, and that we will do our utmost by God's grace to make her "a praise in the earth ;" and then let us come to the communion service on Thursday morning, and confirm and seal our solemn resolve at the very foot of the Cross, and in the presence of our blessed Lord.

OUR MESSAGE.

The first element of paramount importance in enabling the Church to reach the goal is the preaching of the pure, full, free Gospel of Christ. We have learned from the past that our Church has flourished by such preaching. Without this she could not even have existed ; with this, she has continued to exist and prosper to the present day. Let us learn the lesson, and make it our supreme aim to keep the real, living, personal, atoning Christ more than ever in the forefront of our preaching—Christ in whom all the doctrines inhere and have their reality, life, and power. With regard to the place and proportion of space which Christ ought to occupy in our preaching, we may find a good general rule to guide us in the place and proportion of space He occupies in the New Testament. Do we give Him the same high place and proportion of space, or do we not? And let us at the same time press home on men more faithfully and with all the concentration we can the immediate reception of Christ into their hearts by faith. It is not enough to preach the doctrines about Christ ; the Moderates could do that. It is not enough to hold up Christ before the minds of men as a beautiful ideal of life and character ; even non-Christian philosophers and moralists can do, and have done, that. It is not enough to raise the cry of "Back to Christ," as if He were merely a person who lived nineteen centuries ago ; or the cry of "Up to Christ," as if He were a person living only away in the infinite heights of Heaven. We must hold up before men's minds Christ as a living, present reality and Person, present here and now, and urge the necessity of receiving Him into the soul for complete salvation. It is the reception of Him, His very self, into the soul by conscious faith, and the keeping of the soul open and receptive to Him by continued faith, that is the grand essential matter. With this kind of preaching we shall not be so dependent on occasional and special series of revival and evangelistic services. Every minister will be his own evangelist and revival preacher, and all our services will be evangelistic and revival services, to the benefit of both minister and people.

THE MINISTRY OF THE SPIRIT.

Another element of true progress toward the goal which we should keep before us more emphatically in the future is the ministry of the Spirit of God. We live in the dispensation of the Spirit. Do we always realise, or even consciously recognise, this in our pulpit preparation, our prayers, our preaching and our pastoral work, and our looking for actual, living results? I fear not. But, Fathers and Brethren, we must vividly grasp the truth that the Spirit is a reality as much as Christ—a living, present, personal reality as much as Christ. We must honour the Spirit by faith and love, by prayer and adoration, as we honour the Father and the Son. Especially we must have faith in the Spirit as living, present in the Church—His temple and His home—and that He loves to do His special work, and will do it, as certainly as Christ loves His special work, and does it. We must keep our souls open and receptive towards Him as we do towards Christ, that He may flow into us until we become Spirit-filled, organs of the

Spirit, conductors of the Spirit to others. We must get our sermons as messages from the Spirit; we must think and work them out in the Spirit; we must preach them in the Spirit; we must look up to the Spirit to vitalise them and make them effective. So doing we shall have far more freedom and joy in our ministry, and it will work more powerfully for the fullest, richest life in our people, for regeneration and sanctification, and all the Christian graces, for the power necessary to stand and fight, to dare and do, to suffer and sacrifice.

ANTI-SUPERNATURAL TENDENCY OF THE AGE.

An important question in these times bearing on our future progress is, How can we best meet the anti-supernatural tendency of the age in our working for the goal? I answer, most effectively by a healthy revival of positively Gospel preaching, giving Christ as full a place in our preaching as he has in the New Testament. To try to meet the anti-supernatural current by timidly keeping the supernatural in the background is simply to pander to the anti-supernatural taste, and thus make matters worse. The only way is to saturate our preaching and services with the supernatural, so that the young may grow up unconsciously in a supernatural spirit, with a supernatural way of looking at things. And we cannot accomplish this better than by the warm preaching of the full circle of New Testament truth, of which Christ is the incarnation. No doubt we must at times use a wise apologetic, but mere apologetic at the best can only silence the guns of the enemy, and that notoriously is not enough. It is true that Butler's "Analogy" and similar works helped to turn the tide of anti-supernaturalism in England in the earlier part of last century, but the supreme means of doing so was the great revival under Wesley. That did more to put down unbelief, and bring in a new age of living faith, than all the apologetics of the day. The Gospel in its full power took possession of regenerated souls, and, of course, disbelief of the supernatural was driven out by the new entering tenant. And we must follow the same course generally to attain the same end. A wise apologetic; yes, but also a real, living Gospel pressed home on men with point and power, with authority and reiteration. That is the best apologetic; and then every Christian we make will be a new and unassailable argument for Christianity, as well as a new centre of faith and life, of power and conquest.

THE HIGHER CRITICISM.

Another matter with which we have to deal as bearing on the progress of the Church on her way to the goal is currently known as the "Higher Criticism." More exactly, however, the evil should be described as the result of an anti-supernatural mind working with the Higher Criticism. Fathers and Brethren, we may regard the present state of things in this department as bad, but matters have advanced far in the positive direction since I can remember. In my student days in Berlin, in the early sixties, the criticism of Baur was predominant, and anything savouring of the orthodox or catholic view would scarcely be listened to in certain student circles. To take the ordinary view as to the origin and date of the New Testament books in such circles was to write yourself down as an obscurantist, an owl, or the like. But how does the matter stand to-day? Baur has no real follower in his own university; "in Tübingen there is now no longer a Tübingen school." Those who are nearest Baur in the line of his succession have, as a rule, come far round to the traditional or catholic view. The general principle of his criticism—the so-called Tendency Principle—has been almost universally abandoned. The same is true with regard to his view as to the dates of the New Testament books. Baur held that only about one-fourth of the New Testament was written in the Apostolic age, but now his nearest successors hold that about three-fourths belong to that age. Even Harnack acknowledges that "the books of the New Testament Scriptures, with the single exception of 2nd Peter, are substantially accurate and trustworthy." It is, of course, more particularly around

the Old Testament that the battle is at present raging. But men of faith can patiently wait: "He that believeth shall not make haste." In any case, the way to help on the settlement of the difficulty is not the way of ignorantly denouncing the Higher Criticism as such, or sitting down in intellectual indolence, but meeting the Higher Criticism with a still higher criticism—the "Highest Criticism"—which takes in all the facts and elements of the case. It is in this way that victory has been already substantially gained with regard to the New Testament; and it is in the same way we may hope that the victory will be gained with regard to the Old Testament. At the same time let us bear in mind that the pulpit is not the place for carrying out in detail critical processes. That is more properly work for the study. And, moreover, we shall do well to keep new results and supposed discoveries *in retentis* until we are reasonably sure that they are certain, and may not require to be changed within a few years or even months.

SOCIAL MATTERS—THE LAPSED MASSES.

It is impossible even to touch upon all the leading home matters of a social kind, which already loom above the horizon, and call for our special attention in the immediate future. There is the growing friction between employers and employed. There is the fearful dominion of drunkenness under which the country groans. Only think of a drink bill of about £160,000,000 per year, and of workmen's families spending on an average about £16 a-year on drink. What a task the Church of the future has set to her here! There is the all-important problem of the young, how to get them dyed in Christianity from their earliest years, so that their religion shall become to them a habit of soul and body, and keep them loyal to Christ and His Church. Very particularly there is the problem of the so-called lapsing and lapsed masses. The new conditions of life, the increased migratoriness of the people generally, and especially the concentration of population swept together from all sides in the mining and manufacturing districts, have sprung a problem upon the Church which she has not yet solved, and scarcely even touched. Statisticians of authority reckon about one-third of our population—that is about a million and a-half—as "churchless," and though I regard this estimate as somewhat exaggerated, yet it is too near the painful truth.

Now, how is the problem of the reclamation of the lapsed and lapsing to be solved? Certainly not by pandering to them in the way of increased amusements and sensational services. That was not Christ's method. Certainly the problem is not to be met by patting them on the back, and declaring that it is the Church which is solely to blame, and that they are entirely blameless, and thus weakening or destroying their sense of personal responsibility. These methods will only make matters worse. We must pray God to endow the Church with a holy genius for discovering and devising the right measures to meet the case, and with the right kind of men and women for carrying out these measures. We must raise the life and temperature of the Church to the very highest level, and keep it there. We must lovingly and earnestly press upon the hearts of those outside masses Christ in all His greatness and graciousness, as a living, present, sympathetic Saviour. We must urge our Christian people to select separate families and individuals, and charge themselves with the special responsibility of winning them for Christ. We must not be content to fire in a general, random way and at long range, as is so much the habit in modern warfare. We must rather follow the method of olden warfare, when every man tackled his neighbour in hand-to-hand fight, and left him no possibility of escape until he was conquered and taken captive.

MISSIONARY ENTERPRISE.

Another means of helping the Church towards the goal is a wise and spirited prosecution of the missionary enterprise. Though God has given us the honour to do something in this department in the past, we have as yet only touched the

fringe of the problem. We have got a perception of the idea that the Church as a whole, and every congregation as such, is, or ought to be, a missionary association; but how far the idea is from being realised as yet is seen from the too large numbers in all our congregations who take but little practical interest in the cause. To realise this idea in our Church life is part of our work in the future. We have grasped the truth that medical, zenana, and teaching missionaries are all important aids in this work; we have just begun to grasp the fact that civilising and industrial institutions and training are necessary to furnish homes and surroundings in which men and women and children may have a chance to live Christian lives. The realisation of all this is also part of the mission work of the future. Very particularly, we have got a firm hold of the idea that the right way to Christianise a country is to get all the native Christians to become working evangelists, so that, as of old, the disciples may go everywhere preaching the Word. And need I say that the splendid results achieved in Manchuria and elsewhere by this method may well quicken us to work on this line in the future to the very uttermost? The mission cause was explicitly embodied in the Basis of Union of 1847; it is with equal emphasis embodied in the fourth Declaration attached to the Uniting Act of 1900, so that it forms an element in the very heart of the present Union. Our duty, then, is plain. We must adopt more consciously than ever as our aim and watchword, "The World for Christ," and we must not relax until the standard of the Cross is seen floating over all the towers of heathendom.

SELF-CONSECRATION.

Once more, Fathers and Brethren, I would respectfully press upon you that self-consecration, which puts our whole selves into our life and work, is another grand power helping on towards the goal. The average Christianity of the day is of a limp and molluscous type. You find people calling themselves Christians who are apparently living in complete worldliness, grubbing for money like others, spending their lives in gaiety, in pleasure, in sheer do-nothing indolence and self-indulgence. Their prototype is the rich man in the parable. This kind of religion, of course, works no deliverance in the earth. Accordingly, if we wish to reach the goal, "The World for Christ," we must resolutely set ourselves to put an end to this dilution of Christianity and worldliness, and work into the Church a religion of high consecration to Christ and duty. To accomplish that, our own hearts must be true and wholly loyal to our Lord and His service. We must be on fire ourselves before we can kindle others. We must first get men to be Christians in deed and in truth, and then we must press home upon them that they are not their own, but bought with a price. We must hold up vividly before their minds the Cross of Christ as the grandest embodiment of perfect self-consecration the world has ever seen, and we must keep holding it up until its spirit penetrates and inoculates their hearts with the same spirit of consecration. Oh, that we could only attain and help others to attain to something of Zinzendorf's consuming fire as expressed in his motto, "I have but one passion, and it is He, only He." Then we should have men and women coming forward for work at home and abroad because they cannot help it, saying, "Here am I; send me." Then the Church, fused into one mass and possessed with one spirit, would move forward with irresistible power against evils at home and systems of heathenism abroad, until the final goal is triumphantly reached, for the way of self-consecration is the highway and the nigh-way to the goal.

OUR BANNER.

Fathers and Brethren, there is an old banner kept sacredly in a glass case in Glasgow Cathedral, which I never fail to look at with reverence. It is the banner of the famous Twenty-Sixth or Cameronian Regiment. It consists of old faded silk, and there are emblazoned on it the victories in which the regiment had a glorious share, such as Blenheim, Oudenarde, Ramillies, Malplaquet, Corunna, and the like. It is preserved there as a relic of the past for the

instruction, the admiration, and the inspiration of the present age. We as the United Free Church of Scotland have got a noble regimental banner too. On it there are emblazoned the famous victories in which we have led the van or taken a foremost part, such as—"A Full, Free Gospel; Spiritual Independence; Self-Support; Union; The Foreign Mission Enterprise," and the like. But we do not mean to lock up our banner in any glass case, and make it like the brazen serpent of old, only a spent relic of the past, an idol and object of mere admiration, as if our work and warfare were over, and we were only called on "to rest and be thankful." No. Let us be up as one man, and unfurl the banner to the Union breeze that is blowing. As we look up to its venerable folds, let the names emblazoned on it strengthen our faith, kindle our hearts, and nerve our endeavour by God's grace to show ourselves sons worthy of our sires. Let us use this banner to head us, and to lead us on alongside of all true sister Churches to fresh victories at home and abroad; and let us never drop it from our hands until we lay it down at our Captain's feet, in the heavenly temple, where the Church now divided and militant shall be the Church united and triumphant. (Applause.)

Dr. MAIR thereafter constituted the Synod with prayer.

CHANGES AFFECTING THE ROLL OF MINISTERS.

Dr. BLAIR (Clerk) reported that the following changes affecting the Roll of Ministers had taken place since the meeting of Synod in May:—

1. Seven ministers and one missionary had died.
2. Three ministers had demitted their charges.
3. Three had been enrolled as ministers *emeriti*.
4. One had been inducted.
5. Eight had been translated.
6. Four probationers had been ordained.
7. Three new congregations had been erected.
8. One medical missionary had been set apart, for service in Manchuria.
9. Seventeen missionaries entitled to sit in the Synod were at home.

MODERATOR'S VALEDICTORY ADDRESS.

Dr. MAIR then spoke as follows:—Fathers and Brethren, according to the tradition of this Chair, a brief valedictory address is expected of the Moderator who is about to vacate the office, and I willingly follow the line of our established custom. The business part of our Synod has opened as usual with the reading of the death roll. Though the time since last Synod has been but short, yet death has removed from our ministerial ranks six honoured brethren, to which I may add the name of James Mercer Dunlop, previously of Pollokshaws. These were all good men and true, who had faithfully finished their day's work. They were of that sound and solid kind of men who, labouring away quietly throughout the length and breadth of our Church, have given it that substantial, steady religious type of character which has enabled it to wear well, to stand firm and strong amidst the vicissitudes and currents of the times. We remember their work and service with gratitude to God and to them; we respect their memory; we sympathise with their congregations in their bereavement, and with all mourning relatives and friends. May the Father of mercies and the God of all comfort make His consolations to abound unto them by Jesus Christ until the blessed meeting time shall come! Among the esteemed elders who have entered into their rest I would mention specially the name of Mr. J. Baird Smith, of Claremont Church, Glasgow. Mr. Baird Smith was not only an active elder and Sabbath-school teacher, but one of the Synod's legal advisers, a loyal and devoted servant of our Church, a member of the Union Committee, and deeply interested in the Augmentation Scheme. He was a man of kindly nature, of unblemished character, of vigorous intellect and sound judgment, called away, unhappily for

us, in his intellectual prime, when still greater service was expected of him. Nor can I forget to mention the death of that honoured daughter of God and the Church who was suddenly translated from our midst last week. I refer, of course, to Miss Leckie, who went home last Thursday, and whose mortal remains were only yesterday consigned to their resting-place in much loved Peebles. Few names were more widely known throughout the Church for good deeds, for Christian generosity, for kindly hospitality, and for loyalty to the Church, of which her father was an honoured minister. She will be much missed by many, but she rests from her labours and her works do follow her. In looking at the special circumstances in which we are met, the Union of to-morrow naturally carries us back to the happy Union of 1847. Of the ministers on the Synod's roll at that time only twelve now survive. The names of these venerable fathers in the order of their ordination is as follows :—Robert Frew, D.D., St. Ninians, 1835; Andrew Thomson, D.D., Broughton Place, Edinburgh, 1837; John F. Cumming, Emgwali, Caffraria, 1839; David Anderson, Ceres, 1840; George Alison, Kilbarchan, 1842; James Fleming, Whithorn, 1842; H. A. Paterson, M.A., Stonehouse, 1842; William Lauder, Port-Glasgow, 1842; Andrew W. Smith, Pitlessie, 1844; James Fitzpatrick, Lisburn, 1846; John Mitchell, Kirkintilloch, 1846; Peter Mearns, Coldstream, W., 1846. Some of these twelve honoured fathers are still able, by God's good hand upon them, to do substantial work for the Church, while others are laid aside and quietly waiting for the Master's summons home to their rest and reward. They form a very real chain binding the two unions of 1847 and 1900 in one, and thus keeping up the old spiritual succession. We cordially congratulate them on being privileged to see this still greater union. It is our prayer that they may be long spared to the United Free Church, and that as the years go by the high respect in which they are held and their personal influence for good may continue to increase, and "like the sun, be largest at its setting." Of the United Presbyterian Union Committee appointed in 1863, consisting of 25 ministers and 13 elders, only three members now survive—Dr. Frew, Dr. Thomson, and Mr. David M'Cowan. These honoured fathers had to pass through the apparent failure of the previous negotiations, and we heartily congratulate them on being permitted to see the Union movement now crowned with success, and to share in our rejoicing. Of the presently existing Union Committee, consisting as originally appointed of 35 ministers and 25 elders, only one member, Mr. M'Cowan, was also a member of the Committee of 1863. Of these 35 ministers and 25 elders, during the four and a-half years of the negotiations, 5 have been removed by death :—Mr. Foggie, Dundee; Mr. Gillies, Troon; Professor Calderwood, LL.D., Edinburgh; Mr. George Smith, and Mr. Baird Smith, Glasgow. We lament the loss we have sustained by the removal of these brethren in Christ, but we cherish the assurance that they are looking down with interest on the solemnities of these days, and that these solemnities will add a new joy even to heaven's blessedness. On considering the list of missionaries at home just read over, there is one sadly suggestive feature in it. I refer to the great number from Manchuria. Out of a total of seventeen, seven are from that remotest mission field. We are reminded thereby of the terrible chaos into which China has fallen, of the massacres and persecutions which have darkened the Eastern sky, and made our hearts tremble with horror. We have reason to thank God that He has preserved all our European missionaries from massacre, if not from virtual martyrdom, and it is our constant prayer that He may keep the native Christians in the hollow of His hand until the storm be overpast. When our sorrowing missionaries are permitted to return—and may it be soon—we trust that they will find, as the missionaries found on their return to Madagascar in 1862, after the terrible persecutions of twenty-seven years, that in spite of the persecution, or rather because of the persecutions, the number of Christians has been greatly increased.

Fathers and Brethren, I take it that this is the most suitable opportunity I am likely to have of tendering to you my final cordial thanks for the honour you

have done me in raising me to this chair, and for the continued courtesy and support you have extended towards me as your Moderator. I have done what I could to carry on the business of the Court with order and dispatch, and to guard the rights of all individuals, of all causes, and of the Synod as a whole. I have unhappily not been able to respond to all the demands made upon me for engagements either in months gone by or in the months yet to come, but I have done the best I could under the limitations of time and space and strength. It gives me the truest pleasure to say that I have met with the utmost kindness in all my efforts to perform any service, however imperfect, to my beloved brethren in the ministry. I shall ever look back on my Moderatorship with peculiar gratitude as having afforded me an opportunity of service to the Church, and as being a season of grace to myself; and the hope that my labours have not been in vain in the Lord will be a cheering light to me as I go down into the valley. (Applause.)

LETTER FROM THE QUEEN.

Dr. BLAIR (Clerk), the members of Synod meantime upstanding, read the following reply from Lord Balfour of Burleigh to the address presented to Her Majesty the Queen:—"I have had the honour of laying before the Queen the loyal and dutiful address from the Synod of the United Presbyterian Church of Scotland, and I have to inform you that Her Majesty was pleased to receive the same very graciously." (Applause.)

BILLS AND OVERTURES.

Dr. BLAIR submitted the report of the Committee on Bills and Overtures.

Mr. PROCTOR (Dublin) drew attention to the tenth article, "Continuance of Committee on Union in Ireland." He said:—The Committee has not reported to the Synod, and, therefore, it is quite out of order to mark down this cause on the agenda paper.

Dr. KENNEDY (Senior Clerk).—Moderator, the Committee has not completed its work, and desires to be continued that it may complete it. If continued, it will go on with its work and report in 1901. Other Committees will do the same.

Mr. PROCTOR.—Why is this Committee specially mentioned?

Dr. KENNEDY.—Because the other Committees are all already mentioned in the Report of the Joint-Union Committee, but this Committee is not so included, and hence the difference.

The Report was then adopted.

COMMISSIONS.

Dr. KENNEDY.—We have a Commission from the Presbyterian Church of England sending six brethren as corresponding members. Their names are printed on the roll along with our own members, and we are dispensing with a formal reception. They do not object to that; they feel that it saves them the pain of speaking—(laughter)—we have to deny ourselves what would have been the great pleasure of hearing them.

The Synod approved of this method of receiving the corresponding members.

Dr. KENNEDY then read the names of the corresponding members as follows:—Rev. Dr. David MacEwan, London; Rev. William Watson, M.A. Birkenhead; Rev. William Hutton, Birkenhead; Mr. W. Grant Paton, elder, Liverpool; Mr. Henry Robson, elder, London; and Mr. Robert Wales, elder, London.

The MODERATOR.—We make you cordially welcome amongst us, and we hope you will enjoy the meeting, and help our enjoyment. (Applause.)

LADIES' THANK-OFFERING FOR THE UNION.

Dr. JOHN SMITH, Edinburgh, said:—I have been permitted to interpose for a minute with an intimation which is germane to the great matter we have in hand.

Certain ladies, well known and much esteemed in this Church—or, I should call them, certain women (for they made an appeal to women)—certain chief women—(laughter and applause)—prompted by a feeling of gratitude to God for His signal goodness in leading us in such a wonderful way, along what has been a very blessed path, towards the consummation of Union, conceived the idea of raising from among their sisters a thank-offering to God for this gift. With the wisdom that has characterised all their proceedings, they selected what we might call, without offence, the central fund of our Church—the Augmentation Fund. Now this is not the first time in which the Synod and the Church have had very conspicuous services rendered to them by the devotion of Christian women. We have come to realise that we have a magnificent resource in that spirit of Christian zeal which God has kindled within their hearts. (Applause.)

This movement has been, from the beginning, purely individual, and has been carried on outside the organisation of the Church, and mainly through the influence and individual action of these women themselves. It has, consequently, covered a comparatively small area of the Church; and I believe that numerous contributions, which have owed their origin to the interest awakened by this appeal, have found their way through the regular official channels into the Augmentation Fund.

But I have pleasure in placing in the hands of the Moderator to-day a voucher testifying that this women's offering in connection with the Augmentation Scheme has amounted to £611, 12s. 4d. (Applause.)

The MODERATOR.—I am sure it is your desire to express cordial appreciation of this very handsome gift, and to pray that the donors may receive a large influx of new and additional grace. And we shall be glad to hear of as large an offering—and much larger—coming from the other side of the House. (Laughter.)

Dr. KENNEDY.—Moderator, I move that we make the following entry in our minutes: "The Synod expressed hearty thanks to the ladies who had initiated the movement, and their sisters who had generously responded to the appeal. The Synod records at the same time its appreciation of the warm interest which contributors have taken in the Augmentation Fund, and hopes that this offering will help to develop in our congregations a deeper interest in that Fund." (Applause.)

This was unanimously agreed to.

CRAVE BY CONGREGATION OF SAFFRONHALL, HAMILTON.

Dr. KENNEDY.—A request has come before us from Saffronhall Congregation, Hamilton. A former member of this congregation gifted some property on condition that they would keep the name of Anti-Burgher for ever. (Laughter.) At the Union of 1820 a minute was entered in the minutes of the United Associate Synod regarding that. We are now requested to make a similar entry on our minutes. It will also require to be done by the Union Assembly.

Dr. BLAIR then read the followiug representation, signed in the name of his session and congregation by the minister of Saffronhall Associate Anti-Burgher Congregation, Hamilton—viz., "That as, in acceding to the proposed Union of the Free Church of Scotland and the United Presbyterian Church, it is not required that we should renounce any of the principles or doctrines now or at any time held by us, and it is understood that the proposed Union is intended merely to promote the great object of Christian and ministerial communion, so, to prevent any mistake or misconception on this subject, we declare our intention to claim

and use in all time coming the title and name by which we have hitherto been known, of Anti-Burgher Seceders, under which condition and declaration we are willing to accede to the aforesaid Union." (Great laughter.)

The Synod granted the crave of the congregation, ordered the representation to be entered on its minutes, and instructed the Clerk to transmit it to the Clerk of the Union Assembly.

REPORT OF COMMITTEE ON UNION.

Professor ORR laid on the table the Report of the Committee on Union with the Free Church of Scotland, which was as follows :—Since the meeting of the Synod in May last, the Committee has been occupied chiefly in considering, along with the Free Church Committee, the arrangements necessary for the meeting of the Union Assembly. What has been done is stated in the Joint-Report prepared by the Joint-Committee which is submitted herewith. (Appendix.)

There were some matters which our own Committee required to consider, and on which it now reports. One of these is the transference of the administration of Scholarships and Bursaries, &c., from our own Church to the United Church. This question was referred to our Legal Advisers. They went carefully into it, making a search of the deeds constituting the several trusts, and they have given an opinion which will be found, along with the extracts from the several deeds, in the Appendix to this Report. The Committee has taken action, as far as required, in terms of the opinion, and is satisfied that, although final answers have not been received from all the parties with whom they have communicated, attention is being given to their communications. In the case of the Kerr Lectureship, the Committee has the pleasure of reporting that the Trustees have with the utmost cordiality accepted suggestions which were made to them by the Lectureship Committee. The Committee on Union approves of these suggestions, and unanimously recommends "that, taking specially into account the fact that there are already two Lectureships in connection with the New College, Edinburgh, it would serve the interests of the Church and of the Kerr Lectureship best, to associate it henceforward with the College in Glasgow," With regard to the Trusts under Schedule IV., application to the Court of Session for a scheme regulating their constitution and administration cannot be made till after the Union. The most hearty thanks of the Synod are due to the Legal Advisers for their service in this matter.

The Committee realising the importance of the movement which the two Churches contemplate, and their dependence for Divine guidance in it, and for blessing on the Union when accomplished, agreed to issue "A Call to Prayer" to the members of the Church. The nearness of the Union brings home with peculiar urgency the need of abounding prayer to Him who is Head over all things to the Church. The Committee trusts that there will be a general and hearty response to the appeal, and that prayer will be made to God continually to guide in the Union.

The Joint-Committee deem it advisable that they be continued for a short time after the Union, in case of any matter emerging in regard to which they might be helpful. It may be assumed that the Union Assembly will so appoint, and thus what has been hitherto the Joint-Committee will become formally what it has been practically, one Committee. In this connection it may be stated that the Synod's Committee on Union was appointed in 1896. During that time there have been one or two changes of the ministers serving on it; one of them being occasioned by bad health. Of the elders on the Committee, no fewer than five have been removed by death, namely, Mr. A. H. Foggie, Dundee; Mr. James Gillies, Troon; Professor Calderwood, LL.D., Edinburgh; Mr. George Smith, and Mr. J. Baird Smith, Glasgow. These served well and faithfully, and although Providence has not spared them to see the Union, we remember them with esteem, and their service with gratitude.

In submitting the Report Dr. Orr said :—Moderator, Fathers and Brethren, it is with pleasure, with gratitude, and with relief that we lay on the table this brief, concluding Report of the labours of the Union Committee. Its contents are not such, I think, as to call for any lengthened explanation, and I shall not detain you beyond a very few minutes. The time for argument about Union is past, the time for action is come. It does not fall within the scope of this Report to deal even with the Uniting Act and accompanying documents in view of which you will soon be asked, in a special motion, to agree to Union with the Free Church. These important documents, as you are aware, have already received the unanimous approval of our Synod. They were sent down to Presbyteries and sessions with the imprimatur of our Synod for their approval, and the papers in your hands will show how gratifying the response of these courts has been. We have twenty-nine Presbyteries in our Church, and these twenty-nine Presbyteries have all unanimously approved of Union. (Applause.) Of sessions, including one or two returns since the papers were printed, some 467 have sent in returns approving of Union ; not one disapproving. (Applause.) This in a Church which we are sometimes asked to believe is being dragged as a sort of unwilling victim into a Union repugnant to it !

Then as to congregations. A few additional reports have been received, but the general fact remains as I stated it in May, that of between three or four hundred congregations reporting, all, with two or three exceptions, have voted in approval of Union. We end as we began in this matter, a united Synod and a united Church. (Applause.) With reference to congregations, there is one little circumstance that I may perhaps draw attention to. It is not to be assumed, even where returns from congregations are not to hand, that therefore these congregations have not had the matter before them in any shape. In both the Free Church and our own there are many congregations which have had in late months to face this question in the exceedingly practical form of deciding what their name shall be under the new conditions. You will find a long list of such congregations in the Blue-Book, and I think we may surely assume that where congregations have peacefully settled down, after conference with their brethren, to the adoption of a new name, they have no very deadly intents in the matter of Union. (Applause.)

Then in regard to the matters detailed in the Report, I need the less dwell upon these that in regard to nearly all of them—*e.g.*, arrangements about scholarships, draft acts for carrying on the rights, powers, and privileges of Church Courts and rights of property into the United Church—legal matters, which it needs other heads than mine to deal with—you will have special motions placed before you. You will also be asked to agree to a motion continuing the Union Committee in view of the possibility of matters emerging in which their assistance might be required or helpful.

This is all I need to say about the Report ; but I should be strangely insensible if, in presenting this concluding report of the Union Committee to the Synod, and asking you to adopt it, I should refrain from all reference to the exceedingly interesting circumstances in which we find ourselves to-day. I think we have abundant reason, in looking back on the way God has led us, for gratitude for the position in which we find ourselves now. Let us not jar the solemnity, the dignity, the high historic concernment of this occasion by any word that might be regarded as harsh or recriminative, even towards those whose attitude towards us or criticism of us we may not always have felt to be generous or fair. We know our own motives in this matter, and we are not called on to give account of them to any other. Misjudgment by others in any case we can afford to disregard, in this feeling of gratitude we all cherish at being enabled, in face of many difficulties—difficulties that few can understand who have not had to work through them—with shoals and cross-currents and quicksands and sunken perils in our path, on any one of which we might easily have made shipwreck—at being enabled to steer our way in safety to this goal, and

see this great undertaking, in which we have been engaged with the firm conviction that it was God's will we were doing, brought to a successful issue. (Applause.) We have no reason to expect a single secession from our Church as the result of Union, and that is a great thing to say in a movement of this kind. I do not refer to controversial matters. The time is past for threshing out distinctive principles, which have already been threshed out so often. But we may safely appeal to those who are opposed to us if there ever has been a movement of like magnitude in the ecclesiastical annals of our country, or of any country, which has been carried through with so much unanimity, with so many indications that we have the soundest convictions of the best and most intelligent of our people with us, and with so little spilling of the cup by the way. (Applause.) Distinctive principles have been threshed out *ad nauseam;* enough for us to know that in all the deepest things that concern a Church's life and well-being, in the essence of our historical contendings even, we and our brethren are one —(applause)—and whatever else there is that may be supposed to divide us, theoretic views about the duty of the civil ruler in certain imaginary and hypothetical circumstances which we do not expect will arise in our time, or until the millennium, it may be, are the merest hair-splittings which ought not to keep rational Christian people, alive to the true ends for which a Church exists, asunder for a single moment. (Applause.)

Sir, you have referred to those brethren who have been removed from us by death. As you have well said, we all to-day recall their services to our Church; we mourn their loss; we revere their memory; but I am sure we feel that in taking the step we are about to take on the morrow we are only approaching a little nearer to that ideal, that pattern of perfect unity, which marks the Church above they have gone to join, where the spirit of sect and those pin-points of difference, as they so often are, which divide us here are known no more. (Applause.)

I have satisfaction in laying this Report upon your table, and moving that the Synod accept and cordially approve of it. (Applause.)

Dr. KENNEDY.—Moderator, I desire in a single sentence to second the motion, and I do it with all my heart.

The MODERATOR.—The motion is that the Synod receive the Report, and cordially approve the same. Those who vote "aye" will stand up and hold up the right hand. (Here the entire body of the Court stood up.) Those who vote "nay" will stand up and hold up the right hand. I see no one—(loud applause) —and I respectfully suggest that the Synod should again stand up and sing the doxology, "Praise God from whom all blessings flow."

The Synod accordingly joined in singing the doxology.

THE PROCESSION ARRANGEMENTS.

Dr. KENNEDY.—Moderator, as the Synod is well aware, we are to meet in procession to-morrow, and proceed with the Free Church Brethren to the Waverley Market. The procession requires to be very carefully arranged for and adjusted when the time comes, and we have the advantage of having as one of our members the City Marshal. (Applause.) He wishes now to explain the arrangements.

Councillor WATERSTON.—The Procession has given some of us a little anxiety. We are anxious that to-morrow the procession should be worthy of the occasion. We shall require to meet here not later than a quarter to ten, for we must leave Castle Terrace at a quarter past ten. The road has been reserved for us by the assistance of the police—(laughter)—to that extent we are quite at one with the civil magistrate. The Chief-Constable has entered most kindly into all the requirements that we make; for we do expect that a very large crowd of our own people will be in the street; and the street will be kept clear of traffic after ten o'clock so that our historic procession may be carried out in decency and order.

We shall march to the Mound two deep. In the space between the Royal

Institution and the National Gallery we shall meet the Free Church Procession, and form four deep, two Free Churchmen and two United Presbyterians—it will be an excellent blend—(laughter)—and pass from that point along Princes Street to the Waverley Market. The Moderator will lead our procession, and the Clerks will immediately follow. The Ex-Moderators will follow with the Professors and others, and then general members of the Court in any order of priority they may choose.

The MODERATOR.—We are greatly indebted to Councillor Waterston for his statement, and the trouble he has taken; also to the authorities of the city for the cordiality with which they have gone into this matter, and for the excellent arrangements they are making. (Applause.)

TRANSFERENCE OF SCHOLARSHIPS AND BURSARIES.

Mr. JOHN SMART, S.S.C. (elder), presented the Report by the Legal Advisers on the transference of the administration of Scholarships and Bursaries of the United Presbyterian Church to the General Assembly of the United Free Church.

Dr. KENNEDY moved as follows:—"The Synod receives the Report and agrees to pass it on to the Assembly of the United Church in order that the Assembly may take such steps for the administration of the several trusts as may be found necessary."

The motion was unanimously agreed to.

Dr. KENNEDY.—Moderator, let me draw attention to the great services which our Legal Advisers have rendered in this matter. They have spent several days in searching through all the deeds bearing upon these Scholarships, and have made careful extracts bearing on the matters on which they had to give their opinion. Then all the five Legal Advisers gave careful consideration and gave a valuable opinion; and the Synod owes them a hearty vote of thanks. (Applause.)

The Synod cordially thanked the Legal Advisers for their diligence and care in this matter, and for their valuable Report and Opinion thereon. The Synod agreed also to record its thanks to the respective trustees of the Kerr Lectureship and the March Bursary for their ready acceptance of the suggestions made to them regarding the future administration of their Trusts.

ACTS RELATIVE TO PROPERTY.

Mr. SMART.—As Convener of the sub-committee on Property and Finance of the Union Committee, I have been asked to submit for the adoption of the Synod the two Acts printed in the Synod Papers, pages 48 and 50. I desire to say at the outset that these Acts have been very carefully considered by the Legal Advisers of both Churches, Counsel and Agents, in joint consultation and separately, and that they were afterwards submitted to the Union Committee, who have recommended their adoption by the Synod.

I shall deal first with the Act on p. 50 as it is the longer, and many of my explanations with regard to it will apply also to the other.

You are aware that our funds are held by the Finance Committee, and last year a resolution was passed by the Synod that contemplated the necessity of transferring by separate conveyances each of our properties and each of our securities—a very expensive proceeding, especially in the case of the Free Church. We were asked by the Free Church Advisers to meet with them and endeavour to find some mode by which we might obviate, if possible, that expensive procedure. There is a recent Act of Parliament which provides that in the case of Churches or bodies of men associated for religious purposes, wherever the conveyance of property has been taken in favour of any parties named, in trust for behoof of the Church, such conveyance when completed shall not only vest the parties named therein in the property thereby conveyed, but shall also, after the

death, or resignation, or removal from office of such parties or any of them, effectually vest their successors in office for the time being. Our desire has been to bring the general Trustees to be named by the United Church into the position of being the successors in office of the Present General Trustees of the Free Church and the present members of the Finance Committee of the United Presbyterian Church, and we think that the passing of these Acts will attain that end, and will obviate the nececsity of making those expensive conveyances, at least to a large extent.

Similar Acts are being passed to-day by the Free Church, and to-morrow an Act naming General Trustees of the United Church will be passed. We give the names of the present Finance Committee, with four additional names, viz. :—Mr. David M'Cowan, Professor Crum Brown, Mr. Thomas Shaw, and Mr. Duncan M'Laren.

Moderator, I formally move the adoption of this Act, as follows :—

"Whereas the Synod of the United Presbyterian Church, by resolution dated 17th May, 1866, appointed a General Finance Committee, to be named 'The Synod's Finance Committee,' and enacted certain regulations for the constitution and guidance of said Committee, and on 22nd May, 1866, appointed certain persons to be the members of said Committee : And whereas by resolution of said Synod dated 12th May, 1870, the Synod resolved and enacted 'That the funds of the Church, in all cases not otherwise provided for by special decision of Synod, shall in future be invested in the names of the members of the General Finance Committee for the time being, for behoof of the Synod, with the addition of any other trustee or trustees to be named by any Committee having charge of a particular fund :' And whereas by the Rules and Forms of Procedure approved of and adopted by the Synod, and under which the procedure is now regulated, it is provided, *inter alia*, that all investments shall be made and titles to property taken in the name of the members of said Finance Committee and their successors in office : And whereas by resolution of the Synod dated 14th May, 1888, the Synod, deeming it desirable that the securities and investments of the fund instituted for granting and maintaining scholarships and bursaries for aiding students of theology connected with said Church in prosecuting their education, either in the Universities or Divinity Hall, should be vested in the Finance Committee of the Synod and their successors in office, as successors to the surviving trustees then holding the same, called on and required the trustees in whom said securities and investments were then vested to denude of the same in favour of the then members of the said Finance Committee and their successors in office, and to grant all deeds necessary or proper for that purpose, which was accordingly done : And whereas by resolution of said Synod dated 10th May, 1894, the Synod authorised and appointed the trustees in whom the securities and funds were then vested and held as a fund, the income whereof is applied for or towards the support of the professors officiating from time to time in the Theological Hall of the said United Presbyterian Church, and which fund is now known as the Theological Hall Capital Fund, to denude of the trust under which they acted, and to dispone, assign, transfer, convey, and make over the properties, investments, and securities then vested in and held by them, to the then members of the said Finance Committee and their successors in office, which was accordingly done : And whereas by resolution of said Synod dated 7th May, 1896, the said Synod authorised and required the trustees in whom the properties, investments, and securities held for behoof of 'The Aged and Infirm Ministers and Missionaries' Fund' in connection with the said Synod were then vested, to denude of the trust under which they then held the same, and to resign the said trust and to dispone, assign, transfer, convey, and make over the said properties, investments, and securities to the then members of the said Finance Committee, and their successors in office, which was accordingly done.

"Whereas the Finance Committee has been maintained by successive additions to their numbers appointed from time to time by the Synod under and in

terms of the Rules and Forms of Procedure of the said United Presbyterian Church, and now consists of:—Rev. James Hay, Montrose; Messrs. James Duff, S.S.C., Edinburgh; John Smart, S.S.C., Edinburgh; Rev. John Tudhope Burton, M.A., Partick; Messrs. James Pringle, C.A., Edinburgh; George Wilson Chisholm, Coatbridge; Robert Walker Wallace, W.S., Edinburgh; Revs. James Buchanan, Edinburgh; James Kidd, D.D., Glasgow; Walter Brown, M.A., Edinburgh; Messrs. James Lawson Anderson, Edinburgh; and James Gray, Banker, Dalkeith.

"And whereas the property belonging to the United Presbyterian Church is held in the names of the present members of the Finance Committee of that Church:

"And whereas the property belonging to the Free Church of Scotland is held in the names of certain elders nominated by the General Assembly of that Church from time to time, which trustees are known as the 'General Trustees:'

"And whereas a Union of the Free Church of Scotland and of the said United Presbyterian Church under the name of the United Free Church of Scotland is in contemplation, and is about to be consummated:

"And whereas in the event of the proposed Union between the Free Church of Scotland and the United Presbyterian Church being carried out, it is proper that the whole property of both Churches should be held by one body of trustees, and the Synod, having this in view, on 11th May, 1900, passed the following resolution, viz.:—

"The Synod resolves that on the Union being accomplished, the whole property of every description which at the date of the Union may belong to the Synod, or be subject to its disposal, control, or administration, shall thenceforth belong to or be subject to the disposal, control, or administration of the Supreme Court of the United Church, with all the powers and rights in respect thereto which the Synod now has. The Synod directs all persons who, as trustees or in any other capacity or character, shall, at or immediately prior to the accomplishment of the said Union, hold any property in trust, or otherwise, for behoof, or on account, or by direction of the Synod, thenceforth to hold the same for behoof, or on account, or subject to the directions of the said Supreme Court of the United Church. The Synod resolves that Rev. James Hay, Montrose; Messrs. James Duff, S.S.C., Edinburgh; John Smart, S.S.C., Edinburgh; Rev. John Tudhope Burton, M.A., Partick; Messrs. James Pringle, C.A., Edinburgh; George Wilson Chisholm, Coatbridge; Robert Walker Wallace, W.S., Edinburgh; Revs. James Buchanan, Edinburgh; James Kidd, D.D., Glasgow; Walter Brown, M.A., Edinburgh; Messrs. James Lawson Anderson, Edinburgh; and James Gray, Banker, Dalkeith, the present members of the Finance Commitee of the Synod, and the survivors and survivor of them shall remain in office as the Finance Committee of the Synod, as trustees for the Synod, and that until all property of the Church now vested in them shall be validly and effectually transferred to and vested in the Supreme Court of the United Church as aforesaid, or in other trustees for behoof of said Supreme Court, or as that Supreme Court may direct.'

"The Synod, in virtue of the powers belonging to them under the Rules and Forms of Procedure of the said United Presbyterian Church or otherwise belonging or competent to them, hereby declares and enacts that the following:—The Right Honourable John Campbell, Baron Overtoun of Overtoun; William Ferguson of Kinmundy; Walter Graham Blackie, Doctor of Philosophy, Glasgow; David Matthew Watson of Bullionfield, Dundee; Sir William Henderson, Knight, Devanha, Aberdeen; James Stevenson, Merchant, Glasgow; Hugh Brown, Merchant, Glasgow; John MacGregor M'Candlish, Writer to the Signet, Edinburgh; James Campbell of Tullichewan; The Right Honourable Edmond Archibald, Earl of Moray; Charles John Guthrie, Q.C., Edinburgh; John Campbell Lorimer, Advocate, Edinburgh; George Watson, Advocate, Sheriff-Substitute of Wigtownshire, Newton-Stewart; Sir Thomas

Clark, Baronet, Edinburgh; Andrew Jameson, Q.C., Edinburgh; Francis Archibald Brown Douglas, Advocate, Edinburgh; John Ritchie Miller, Ironfounder, Glasgow; Robert Russell Simpson, Writer to the Signet, Edinburgh; Thomas Binnie, Valuator, Glasgow; William Stuart Fraser, Writer to the Signet, Edinburgh; James Hunter Dickson, Merchant, Glasgow; Sir John Muir of Deanston, Baronet; David M'Cowan, Insurance Broker, Glasgow; Alexander Crum Brown, M.D., D.Sc., Professor of Chemistry in the University of Edinburgh; Duncan M'Laren, Merchant, Edinburgh; Thomas Shaw, LL.B., Q.C., M.P., Edinburgh; Rev. James Hay, Montrose; James Duff, LL.B., S.S.C., Edinburgh; John Smart, S.S.C., Edinburgh; Rev. John Tudhope Burton, M.A., Partick; James Pringle, C.A., Edinburgh; George Wilson Chisholm, Confectioner, Coatbridge; Robert Walker Wallace, W.S., Edinburgh; Rev. James Buchanan, Edinburgh; Rev. James Kidd, D.D., Glasgow; Rev. Walter Brown, M.A., Edinburgh; James Lawson Anderson, Assistant Secretary of the Commercial Bank of Scotland, Limited, George Street, Edinburgh; and James Gray, Banker, Dalkeith, shall be the General Trustees for holding the said whole property of the United Presbyterian Church from and after the 31st day of October, 1900; and hereby enacts and declares that they and their successors in office to be from time to time appointed by the General Assembly of the United Free Church of Scotland, shall be the successors in office of the present Finance Committee of the United Presbyterian Church.

"Further, the Synod, with the view of facilitating the administration of the said enlarged body of Trustees, hereby directs and empowers the Finance Committee, as soon as required after the Union is effected, to transfer and convey all property and funds held by them at the time of the Union to the said enlarged body of Trustees of the United Free Church of Scotland, whose acceptance shall be a full discharge.

"Declaring at the same time that the Finance Committee shall continue to act as such after the Union for the purpose of receiving and transferring to the Trustees of the United Church any property or funds which may be or which may come into their hands as such Finance Committee or as Trustees of the United Presbyterian Church."

Mr. CLARK, Kirkcaldy.—Is there any reason why the names of the Free Church members of this Committee should be kept separate from those of United Presbyterian members? Would it not be better to arrange them alphabetically?

The MODERATOR.—Is Mr. Smart's motion seconded?

Mr. WILLIAM ROBSON, S.S.C. (elder).—I have much pleasure in seconding the motion. And with reference to the question that has been put, I think that one reason for not altering the order in which the names appear is to be found in the fact that the terms of this motion have been adjusted with our friends in the Free Church, who are to pass the motion in similar terms, and therefore we had better adhere to the order.

With regard to the motion itself, I have only to say that Mr. Smart has explained the reason and objects of the act so clearly that you must all understand it quite well. And if not, then I ask you to exercise the commendable grace of faith, and to accept it on the responsibility of those who have drawn it up. Will you allow me in a single word to make reference to one whose name is printed in the motion, but who has been called to his rest. I refer, I need scarcely say, to that Christian patriot and philanthropist, Sir John Cowan, of Beeslack. (Applause.) Having had the honour of his friendship for a number of years, and having been at times applied to by him for information, I can say that amongst the numerous objects of his benevolence—the full number of which only the Great Day shall declare—there have been included, in his quiet and unostentatious way, many cases connected with our own Church. That must be my excuse for venturing to make this special reference on this occasion.

The Synod unanimously adopted the motion.

Mr. SMART then read the following proposed Act:—

"Whereas a Union of the Free Church of Scotland and of the United Presbyterian Church, under the name of the United Free Church of Scotland, is in contemplation, and is about to be consummated:

"And whereas, in the event of the proposed Union being carried out, it is necessary and expedient in the interest of the said United Presbyterian Church and the said United Free Church of Scotland, and for facilitating the administration and work of the said United Free Church of Scotland and of the various institutions connected with and forming the same, that it be enacted, ordained, and declared as follows:—Therefore the Synod, in virtue of the powers belonging to them under the rules and regulations of the said United Presbyterian Church, or otherwise belonging or competent to them, hereby specially enact, ordain, and declare that the United Free Church of Scotland is and shall be the successors of the said United Presbyterian Church, and that the Supreme Court of the said United Free Church (being the General Assembly thereof), and the Presbyteries and the Moderators and Clerks thereof, the Senatus Academici of the Theological Colleges in Edinburgh, Glasgow, and Aberdeen, and the General Treasurer of the United Free Church of Scotland, are and shall hereafter continue to be the respective successors in office of the Supreme Court of the said United Presbyterian Church (being the Synod of that Church), Presbyteries, and Moderators and Clerks of that Church, Senatus Academicus, and Synod Treasurer thereof, and with all the powers and privileges presently competent to the same respectively: And further, that the whole property and funds belonging to the United Presbyterian Church or Synod, or in which the said United Presbyterian Church or Synod is interested, presently vested in, or in any way held by the said United Presbyterian Church, the said Synod, Presbyteries, and Moderators and Clerks thereof, and Synod Treasurer of that Church respectively, or in name of any persons as Trustees for behoof of the United Presbyterian Church or Synod, or any object or scheme connected therewith, in whole or in part, shall now belong to the United Free Church of Scotland, and shall now be vested in and held for behoof of the United Free Church of Scotland and any object or scheme connected therewith, by the said United Free Church of Scotland, and the General Assembly, Synods, Presbyteries, and Moderators and Clerks thereof, and General Treasurer of the said United Free Church of Scotland, or by the said Trustees."

Mr. SMART said, This draft was submitted to Counsel, from whom the following opinion was obtained—"This draft appears to me to have the double advantage of being strictly in line with the previous deliverances of the Synod, and of bringing the United Presbyterian legislation on this important question into line with that of the Free Church."

I beg to move the adoption of this Act.

This motion was seconded by Mr. ROBSON, and adopted unanimously by the Synod.

APPOINTMENT OF A LAW AGENT.

Dr. KENNEDY.—In May the Synod appointed a Committee to select a law agent for nomination by the Synod, the appointment to lie with the Assembly of the United Church. But the Union Committee now suggest that the Synod ought to appoint, and not merely nominate a law agent.

We considered the matter very carefully, and the Committee came to a unanimous decision to recommend Mr. William Robson, S.S.C., one of our present Legal Advisers. That is our report, and I do not need to say anything in supporting it. (Cries of "Agreed.")

The appointment of Mr. Robson was moved and seconded, and unanimously agreed to.

The MODERATOR.—Mr. Robson, I have the great honour and pleasure of intimating to you this appointment. It is a great honour on the part of the Synod, about the greatest they can confer; all the greater when it is done with

absolute unanimity. We know your manifold services in the past, your constant willingness to render any service to the Church of which you and your ancestors have been such honoured members, and we trust you will be long spared to serve the United Free Assembly in this important work, and that you will make your office contributory in the highest degree to the prosperity of the Church which we all love so much.

Mr. WILLIAM ROBSON.—Moderator, Fathers and Brethren, I beg to thank you with very great sincerity and with all my heart for the very high honour which you have done me in giving me this appointment. I feel the honour enhanced by the very kind words in which you, Moderator, have conveyed the decision of the Synod to me. I would like to add only in a single word that I earnestly trust that the way in which I shall discharge the duties of this important office may show that the confidence which you have thus manifested in me has not been misplaced. (Applause.)

The Clerk was instructed to make due intimation of the appointment to the Union Assembly.

ACKNOWLEDGMENT OF SERVICES OF LEGAL ADVISERS.

Dr. KENNEDY.—The Committee who selected a law agent had a very difficult choice to make. For many years our Synod has had six Legal Advisers, one of whom—Mr. J. Baird Smith—has recently died. Mr. Smith and Mr. J. Colin Mitchell were appointed in 1883, Mr. Wm. Robson, Mr. J. Knox Crawford, and Mr. John Smart in 1886, and Mr. T. Stark Brown in 1891. All these gentlemen are men of the highest standing in their profession, and have been all these years giving again and again valuable counsel and assistance to our Synod. Naturally, the Union makes a change of circumstances. But the Synod owes a debt of gratitude—a very great debt of gratitude—to all these Legal Advisers, and I submit that it might be put in this form :—

"While carrying out by the above finding an arrangement agreed to in view of the Union, the Synod desires to place on record its appreciation of the valuable counsel and numerous other services which Mr. J. Colin Mitchell, Mr. William Robson, Mr. J. Knox Crawford, Mr. John Smart, and Mr. T. Stark Brown, as occasion happened to require, have readily and willingly given as Law Agents of the Church.

"The Synod, in name of the Church, renders them hearty thanks. It also remembers with gratitude the services of the late Mr. J. Baird Smith, a Law Agent of the Church for seventeen years, and recognises the loss sustained by the Church through the removal by his death of an exemplary Christian, and faithful office-bearer."

I should like to speak a word about Mr. Smart in this connection. Mr. Smart has been on the Union Committee, and Joint-Convener of the Finance Sub-Committee, and has done a great amount of work efficiently and well.

The motion was heartily adopted.

DISTINCTIVE NAMES OF CONGREGATIONS.

There was laid on the table a Report from Presbyteries anent distinctive names of congregations which require to change their designations.

The Synod received the Report, and ordered that it be printed in the Appendix to the Synod Minutes, with any additional changes that may yet be forwarded.

FIRST MEETINGS OF PRESBYTERIES OF THE UNITED FREE CHURCH.

There was laid on the table a Report from Presbyteries as to the times and places agreed on for the first meetings of the Presbyteries of the United Free Church.

COMMITTEE ON UNION IN IRELAND.

The Synod continued, at their own request, the Committee on Union in Ireland.

CONTINUANCE OF JOINT UNION COMMITTEE.

The Synod agreed to the request of the Joint Committee on Union that they be continued for a short time after the Union, in case of any matter emerging in regard to which they might be helpful.

THANKS TO THE UNION COMMITTEE.

Dr. OLIVER, Glasgow.—I have to propose at this stage that the thanks of the Synod be given to the Union Committee, and especially to the Conveners, Dr. Kennedy and Professor Orr, for the unfailing assiduity and ability with which they have discharged the duties intrusted to them. (Applause.) The work they have had to do has been difficult, arduous, delicate. They have done the work well, and the Conveners especially have commanded our thanks by the way in which they have presented the results of that work to the Synod.

Dr. KENNEDY.—Before this motion is put, allow me to express an opinion that with the conveners there should be associated the names of the conveners of sub-committees. Dr. Orr and myself would be unjust and ungrateful did we not name the sub-conveners. There is Dr. Kidd. Anyone who sees in the Blue-Book published in May last the immense number of important matters dealt with by the sub-committee on Colleges and Training of the Ministry, will understand what Dr. Kidd has been about for the last four and a-half years in that department. Then I have alluded to Mr. Smart's labours as joint-convener of the sub-committee on Property and Finance. Dr. Steel was sub-convener on the Constitution of General Assembly, Synods, Presbyteries, and Committees, which did a large amount of work. Then there was Mr. Duncan M'Laren, convener of the sub-committee on Foreign Missions. We know how much Mr. M'Laren's heart is in Foreign Mission work, and any work that he does, he does thoroughly and efficiently. Dr. Smith was the convener of the sub-committee on Publications; and with regard to him I have made what was almost a discovery—(laughter)—that he is a shrewd, thorough man of business. Then there was a sub-committee of which Dr. MacEwen was convener; and in which, at great cost of time and trouble to him, the platform arrangements were made for the great meetings to be held to-morrow and next day. I don't know what we could have done without Dr. MacEwen. And further, conveners could not do much good if they had not efficient clerking; and we had that. I name my brother at the table here, Dr. Blair.

Dr. STEEL (Glasgow).—Moderator, it is very generous of Dr. Kennedy to include us as sub-conveners in the vote of thanks. But there was one who was not a sub-convener, but who was yet the mainspring of much of the work of the committee which was intrusted to me. I don't know how we could have got through without the work and vigilance and the statesmanlike way in which all Scotland was mapped out for us by our esteemed and beloved Home Secretary, Mr. Young.

Dr. KENNEDY.—I meant to name Mr. Young, but the name escaped my eye in glancing along the minute. Mr. Young has done yeoman service in his own department, service which has been recognised in the Free Church as well as among ourselves. I should have named also the convener of the sub-committee on Rules and Forms, Mr. Jerdan, whose knowledge and experience of procedure made his service specially valuable.

It was agreed to include in the vote of thanks those whose names had been mentioned.

The MODERATOR.—I have to communicate the cordial thanks of the Synod to these brethren for the work that has been done. Every word that has been said has been deserved again and again; and it gives me pleasure to be the mouth-piece of the Synod in thanking the brethren who have been named.

PETITION FROM THE PRESBYTERY OF BIAFRA.

Dr. KENNEDY.—There is a matter that should be mentioned just now. The Committee on the Biafra Petition have sent a brief report. They do not propose to lay it before the Synod formally, but for the information of the members of Synod they desire that it may be printed in the Appendix to the Minutes.

This request was granted.

OVERTURE ON UNION.

Dr. BLAIR presented a Report on the Returns from Presbyteries to the Synod's Overture, including the Uniting Act, the Resolution anent the powers of the Union Assembly, and the Four Declarations. He said:—All the Presbyteries have unanimously approved of the overture. 467 Sessions have made a return to their respective Presbyteries approving of the overture. One congregation met and took a vote, and the vote stood 36 in favour of the overture, 48 against. They came up to the Presbytery, and sent the report through the Presbytery. It has come to the Synod, and after the steps we have taken to-day, there the matter should remain. I have simply to report the fact of its having been regularly transmitted.

The report was received.

Dr. FORREST (Skelmorlie) said:—Mr. Moderator, Fathers and Brethren, I rise with a very deep sense of responsibility to move the following motion:—

"That, with the unanimous approval of all the Presbyteries, the Synod enact and ordain as follows, viz.:—First, That an incorporating Union may be effected by the Synod in terms of the Uniting Act, hereinafter set forth, as follows (viz., as printed in Synod Papers); second, That the General Assembly of the Free Church of Scotland and the Synod of the United Presbyterian Church, when they have met for the purpose of consummating the Union, shall have the powers of a General Assembly of the United Church; and thirdly, That the Church enters into this Union, and authorises it in view of the following express Declarations, viz.:—

"1. The various matters of agreement between the Churches with a view to Union are accepted and enacted without prejudice to the inherent liberty of the United Church, as a Church of Christ, to determine and regulate its new constitution and laws as duty may require, in dependence on the grace of God and under the guidance of His Word.

"2. The Larger and Shorter Catechisms of the Westminster Assembly, received and sanctioned by the General Assembly of 1648, and heretofore enumerated among the doctrinal standards of the United Presbyterian Church, continue to be received in the United Church as manuals of religious instruction long approved, and held in honour by the people of both Churches.

"3. As this Union takes place on the footing of maintaining the liberty of judgment and action heretofore recognised in either of the Churches uniting, so, in particular, it is hereby declared that members of both Churches, and also of all Churches which in time past have united with either of them, shall have full right as they see cause to assert and maintain the views of truth and duty which they had liberty to maintain in the said Churches.

"4. While thankfully owning the goodness of God in time past, in moving the hearts of their people to provide means for carrying on the work of the Gospel, the Churches, in entering into Union, and under a sense of their present and future responsibilities as a Church of Christ, desire afresh to acknowledge the obligation resting on the Church to labour for the universal diffusion of the Gospel, and the duty of its members to contribute, according to their ability, for the support of the Gospel and the extension of the cause of Christ throughout the world."

We have now reached the last stage of a long and arduous process. The time for detailed discussions is past; the hour of action has come. To-day we perform the ratifying Act which brings into force the results of four years

anxious deliberations and decisions. The duty is in one sense a formal one, seeing that the merits have already been canvassed and pronounced upon. But it is just at such a moment as this, when the final word has to be spoken, that the solemnity of the course to which we have committed ourselves is borne home most keenly. It is just then—convinced as we may be and are of the rightness of our action—that its significance is felt, and even in spite of ourselves regrets and misgivings are apt to arise. The broader issues which in our calmer moods we have steadfastly kept before us as the determining elements, tend to be crossed and blurred by personal considerations and pathetic memories. We become conscious rather of what we are losing than of the greater gain we are securing. If, as I believe, that is the feeling of many here to-day, who are perhaps half wondering, After all, are we wise in surrendering so much that is dear? it is well for us to be recalled from that disturbing region of personal sentiment to those wider and more paramount considerations which alone ought to rule our action.

And, Moderator, if we have need of consolation or confirmation to-day, it is abundantly ours. The project which is about to be consummated has been discussed both in its principles and its details with an amplitude and a publicity which must have satisfied the keenest critic. And the upshot of the whole is that it has commanded in all the courts of our Church as near an approach to absolute unanimity as we can ever expect in this world, or at least in Scotland. No doubt many of us are persuaded that if the Joint-Committee had been wise enough to adopt our particular suggestion, the arrangements would have come nearer to perfection; yet even they will admit that if the thing were to be carried through at all, it must have been substantially on the lines laid down. This extraordinary consensus—for it is nothing short of this—might be somewhat discounted, if it were due to the uprising of a sudden enthusiasm. But remember that this question in its broad character has been before the minds of the Scottish people for more than a generation. There is hardly another public cause which has had to run such a gauntlet of remorseless analysis and examination. Theoretical objections, practical difficulties—every conceivable obstacle has been placed in its path. It was arrested for a time; and now again it has forced itself to the front, not through the manipulation of any man or body of men, but through its own inherent vitality and reasonableness. (Applause.) Bishop Butler, it is said, was wont to speculate on the problem whether communities like individuals might not go mad. It may please some to suggest that this Church is suffering from an attack of sentimental madness. But if it be so, it is a delusion of a very aggravated kind, seeing that it has lasted for nearly forty years, has been subjected to every form of argument, expostulation, and ridicule, and has only gathered strength in its going.

We are told that the unanimity is largely an affair of Church Courts, of ministers and those whom they control. It is an interesting accusation, and implies a flattering estimate of ministerial influence, considering the prominent part taken in the furtherance of the question by so many of the wisest and shrewdest laymen in the country. (Laughter.) I call it interesting, because when the rupture of the previous negotiations took place twenty-seven years ago, some said, "This collapse is a fresh instance of clerical narrowness, of the inability of ministers to look at matters in a broad light, their tendency to treat points as principles. Had it been left to laymen they would have settled the matter in six months." And now when the broken threads have been taken up again, we are told this is a ministers' movement. Whether we adopt the one course or the other, there is no pleasing of the critics. If we allow separation to continue, it is a proof of sectarianism; if we strive to remove it, we have partisan ends to serve. There never, in my judgment, was a grosser misreading of the public mind than the attempt to set down the laity as antagonistic or indifferent, because they do not shout themselves hoarse on the subject. The mind of the people has become so familiarised with it, so many misapprehensions once current have been removed, that they have gradually settled down to the conviction that

the thing is right and inevitable. For them the case has already been proved; they are sick of further controversy. What they want to see is the action that we take to-day. (Applause.)

And not less important in some respects than the practical unanimity of our own Church is the consenting approval of the Free Churches of the world, of those who are most in harmony with our aims and ideals; and of this approval we have a conspicuous illustration in the distinguished representatives of other Christian communions who are to bear a share in our celebration. Now this is a great matter. The judgment of foreigners, when they are well-informed and sympathetic, is the nearest approximation to the verdict of posterity. The very distance at which they stand gives them a truer perspective than is often possible to those close at hand. They have long deplored the division between the Free and United Presbyterian Churches as needless and unintelligible, and their view of the position has had no small effect in bearing home to us the fact that our grounds of separation were ridiculously inadequate, since, in order to understand them, a man had to possess the logical mind of a Scotchman, and the ordinary intelligence of the rest of mankind was unequal to the task. When we ourselves look abroad to France or Italy and see small Protestant Churches holding aloof from each other, each going its own way, how often does the thought arise, why do they not sink minor differences not perceptible to outsiders and present a united front to a compact Romanism? It is therefore a profound encouragement to us to know that our action is endorsed with peculiar heartiness by those who are able, perhaps better than we, to estimate the larger bearings of our work as a Church. Nor are we unappreciative of the sympathetic references which have recently been made by honoured ministers of the Established Church. (Applause.) And, let me add, even those who would by no means have regretted the failure of this movement—if there be such, as the correspondence column of the newspapers would lead us to believe—rest assured they would not have attributed the failure to any high motives of principle on our part, but rather singled it out as another instance of the small-mindedness and infinite divisiveness of sectarianism. (Hear, hear.) Ever since the days of Bossuet the reproach most frequently cast at Protestantism —and not unjustly—has been its persistent tendency to break up into fragments. We, at least, are doing our best to remove that reproach from our own doors. We are setting an example, perhaps not unneeded even by some of those who come to rejoice with us. For this Union will strike a resounding note through Christendom, and will help forward, in ways that we cannot conceive, the great cause of the Church's unity. (Applause.)

It is easy to disparage a Union like this by calling it an ecclesiastical arrangement, and by telling us—what is true enough—that the ecclesiastical does not appeal to the interest and thought of the people as it once did; that the subjects which most deeply touch them are the problems of Christian belief and the social applications of religion. These, indeed, are the fundamental questions, but it is because this Union has the gravest bearing on the right treatment of these that it has commanded such steadfast support. Nothing has tended more to bring it about than what may be termed the centripetal movement of Christian thought in these days of scientific method and critical inquiry; the growing and indisputable conviction that the essentials of faith are few, and, that apart from them, the widest range and diversity of view does not constitute the weakness, but the strength of the Church. This perception of the proportions of doctrine, this concentration on what is really vital, is one of the most salient facts of our time, and it could not leave us where we stood ecclesiastically. As regards the Church the problem that most presses upon us is, how to reconcile earnestness with tolerance, and unity with comprehension. The Church of England has been called the most comprehensive Church in Christendom, and probably it is entitled to the designation. But the unity which exists in it is due to a foreign element, its relation to the State, but for which the sacerdotal and evangelical parties who really preach a different faith would not hold together for a day. The only unity truly Christian is that which comes from within the Church

itself, from the realisation by Christians themselves that they have no warrant to pass arbitrary rules of exclusion against those who adhere loyally to the Gospel of Christ, and that it is the Spirit of the Lord Himself that teaches them to distinguish between the vital and the accidental. When two Christian communions have become possessed with this conviction, then, where no practical difficulties of government intervene, their fusion is a necessity. It is not the result of argument. The old reasons for separation have simply melted away.

And ecclesiastical union as distinctly subserves the more adequate treatment of social problems. The Church thereby becomes more representative of the national life; the various needs of the community receive a fuller expression; and the very variety of knowledge and opinion ensures that no aspects of the social question shall be overlooked, and that no rash and one-sided views shall prevail. The time and energy hitherto spent too often on nominal differences are liberated for higher matters, and, whatever remedies of existing evils commend themselves to the general conscience are supported by all the influence of a united organisation.

In view of considerations such as these, so manifold and so conclusive in their cumulative effect, we may well feel re-assured in solemnly setting our seal to this Act of Union. There is a memorable passage in Edmund Burke which seems to me to apply to the situation in which we find ourselves to-day. "If," he says, "a great change is to be made in human affairs, the minds of men will be fitted to it, the general opinions and feelings will draw that way. Every fear, every hope will forward it. And then they who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of Providence itself than the mere designs of men. They will not be resolute and firm, but perverse and obstinate." It may appear bold to speak of the decrees of Providence, but is there any better test of the will of God than this convergence from many quarters of the best ideas and aspirations of the age? When we consider the long-continued approximation of the two Churches, the harmony of recent discussions—a harmony not impaired, but in reality accentuated by minor differences—and the broad trend of sentiment in this direction, not in one country but throughout the Christian world, surely if we are ever entitled to believe humbly that we are acting in accordance with the purposes of Him who created the Church, this is a case in point. For in truth we are being borne along on a wave of spiritual influence not of ourselves. And if we think it discourteous, in Burke's phrase, to call the opponents of this movement "perverse and obstinate," yet it may fairly be said of them, as was said of the Bourbons, that in fifty years they have "learned nothing and forgotten nothing." But, as Galileo declared, the world moves; and it is God's world. (Applause.)

We are taunted with the absence of popular excitement that has marked these negotiations for Union. It is said "If you were all so convinced as you pretend to be, you would not have taken the matter so calmly. It was not so at the Disruption." Let me point out how unfair it is in this respect to compare the present state of things with that at the Secession or the Disruption. A secession means the creating of a new Church out of fidelity to what is regarded as principle. It would never be created at all unless men felt that something great and vital was at stake, that a definite crisis had arrived. But in the case of a fusion of Churches the crisis is not so imminent. If it has been postponed so long, why not delay it a few years more? There is not the same pressure as to the time to lessen the painful sense of what is being lost, of the severance of old associations. Therefore when the union of two organisations comes about, it is due rather to a quiet, serious consciousness of duty, than to the excited feelings that are natural when a conscientious protest has to be made, and made at once. Those who cast this taunt at us expect us evidently to throw up our caps and indulge in ebullitions of rejoicing as if the millennium were at hand. They are unable to conceive of anyone being under the sense of an obligation deep and constraining, and yet capable of forming a perfectly sane judgment of its relative importance. To such critics I should like to say two things. We recognise that

this act in which we are engaged is but an instalment towards the solution of a greater question, which lies very near the hearts of the people, the Union of our Scottish Presbyterianism, the gathering into one of all the fragments of the old Reformed Church of Scotland. (Applause.) There is no man to-day so far-sighted as to see along what lines that greater problem can be satisfactorily approached. But if that end could be happily attained, it would thrill the hearts of Scotchmen as a national triumph. We are conscious that what we are now doing is but a part—and the more easily realised part—of the ideal before us. In the meantime, no charge could be more baseless than to represent this movement as inspired by the motives of partisan propagandism. But while we indignantly repudiate this, it would be absurd to imagine—and it is well to make this clear—that our entrance into a United Church means that we are therefore to lay aside convictions long-cherished, whether on Church and State or other matters. We are not entering it ashamed of our past. (Applause.) I think I may say that we United Presbyterians have no intention of suppressing any views which we conscientiously hold; and from what I know of the Free Church, it is hardly likely to forget that it has had a certain history. Indeed, its historic memory is perhaps sufficiently vivid. Our conceptions of duty, of course, may alter in many respects under the teachings of new experiences; and I trust we shall always be wise and brave enough to welcome any further light that may come to us, and not to make a fetish of formal historic consistency. Yes, we realise that there is a goal towards which the eyes of Scotchmen are wistfully turned, but the path to it is beset with obstacles. But it would be the height of folly for us to say that because we cannot tell how or when the ultimate end we desire shall be achieved, we refuse to take any lesser good. To neglect the smaller duty is the surest way to make the larger impossible.

Another fact well-fitted to restrain any excited enthusiasm is, that we do not hide from ourselves the sacrifices which this Union entails. (Hear, hear.) They who fancy that we enter it without any regretful memories must have a very poor idea of what our United Presbyterian Church has been to us as the home of our worship and the sphere of our work. We are conscious that we are parting with associations dear for our fathers' sakes, and doubly dear from our own experience. But we know that it does not lie with us to determine the conditions under which God's kingdom shall be best advanced. And if, as Burke said, "a great empire and little minds go ill together," the Church of Christ demands that we shall not be deterred from entering upon a fuller life by sentimental regrets for the past. Therefore we have honestly striven to put aside personal preferences and sectional interests, to look only at wider and broader issues, and to rise to the height of the opportunity opened for us by Providence. The future into which we go will have its own difficulties and perplexities; but *Sursum Corda*, we lift up our hearts. And believing as we do that Christ's ideal of His Church is not only a unity but a manifested unity, we rejoice to be permitted to labour in any measure for the realisation of that end, by the creation of a Church free, large, comprehensive, inclusive of many divergent types of Christian thought and life, but loyal in its every part to its one Lord and Head. (Applause.)

Moderator, I beg to move the adoption of the Uniting Act with resolutions and declarations. (Prolonged applause.)

Mr. JOHN COWAN (elder).—Moderator, It is with great pleasure indeed that I rise to second the resolution so ably proposed by my friend Dr. Forrest. I also recognise very deeply the responsibility involved.

Speaking as a layman, and standing here as a humble representative of the laymen of the United Presbyterian Church, I would desire to testify that the elders of the Church as individuals, as well as in their representative capacity, as far as I have been able to judge, are going into this Union with deep earnestness, heart-felt sincerity and rejoicing, believing that in this act they are seeking humbly to do the will of God. We look forward to the great and interesting event of to-morrow with rejoicing, but our rejoicing must in the circumstances of the case be tinged with sadness. In one sense we are leaving our fathers'

house—the dwelling of the Secession and the Relief Churches—that house in which our fathers worshipped, in which our fathers laboured, in which our fathers died, and we have reason to be proud of the noble inheritance which by the blessing of God they were enabled to build up and to hand on to us. In parting with such a past, sadness would predominate if it were not that we do so in the spirit of the injunction, "Forgetting those things which are behind." In the act of Union we desire to forget those things which are behind, and to rejoice in reaching forward with a great hope to the future in a United Church, united for the advancement of truth and righteousness and the kingdom of God in the world.

We cannot shut our eyes to the fact there are many in our land who do not rejoice with us in this Union, because they do not sympathise with us. They do not sympathise with us because they do not understand our position and our motives. Because they do not understand our aims they have said that the Union is a political move. Moderator, I feel that it is scarcely necessary for me to state on the floor of this Synod that such a statement is false. Had it been a political move I affirm that it would never have been accepted by this Synod, and the same can be said of the Assembly of the Free Church. Among the members of this Synod there are many shades of political opinion, and even of party political opinion, and in the United Free Church there will be, I daresay, still greater varieties of opinion on things political. If this Union were a political move with which of these shades would it blend? Those of our critics with whom party politics seem to be "the be-all and the end-all" we do not expect to convince, and for this reason they are not in sympathy with our aims. No, Moderator, our Union with the Free Church is in no sense a political move, but is a great moral and religious movement, having for its aim the better diffusion of Christianity, not only in Scotland, but in many other regions of the world. (Applause.) The only true aim of the Church, if it is a living Church, is to carry out the command implied in the Lord's Prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven," to extend the spiritual kingdom of her Lord and Saviour until that kingdom is co-extensive with the earth. To put it in the words of another, "The great business of the Church is not the preaching of creeds and doctrines, but to reflect the love of God to the world."

The two Churches now uniting have, to a certain extent, taken up different lines of Christian work. The Free Church has set us a noble example in what she has done in Home Mission work. When we are united that work will not be allowed to go back, but a greater stream of influence will be poured into the Church, old methods will be improved upon, and a great wave of Home Mission work will flow on in the United Church. Then, the United Presbyterian Church has done good work in Foreign Missions; indeed she has done more in that respect than almost any other Church. When we go into the United Church we do not intend to give up that work, but hope to carry it on with greater enthusiasm, remembering that there is only one mission. Christ has said, "The field is the world." Home Missions and Foreign Missions will go hand in hand, the aim of the Church being to spread the Gospel not only in Scotland but in the whole world. (Applause.)

I am very much gratified that Dr. Forrest took up the question of a greater Union. I spoke at the beginning of my remarks of a great hope for the United Free Church, and I agree with Dr. Forrest that we may look forward to a greater hope, the hope of the whole Presbyterian Church of Scotland united together in one. When that time comes, then the Church may go forth fair as the moon, clear as the sun, as a great army going forth conquering and to conquer. (Applause.) We all know the greatness of the work which has to be done—the regeneration of the world—it is appalling to think how great. The time is come to lay aside petty differences, and go forward to grapple with the great evils around us; and how nobly, how bravely, would we go forward—how much more successfully would we go forward—if the Established Church of Scotland were

to come into line with us and go hand in hand with us to the conquest of the world? (Loud applause.)

The MODERATOR.—Is it the mind of the Synod that this motion be adopted?

In response to the question the entire Synod rose and testified assent.

The MODERATOR.—Then I declare the Uniting Act to be unanimously carried. (Loud applause.) I think it would be appropriate to give expression to our feelings in an act of praise. Further, we should have a very special prayer in connection with the occasion. I have asked Principal Hutton, the oldest ex-Moderator present, as well as our Principal, to lead us in prayer. After that we shall sing the 122nd Psalm.

Principal HUTTON then led the Synod in prayer, and thereafter the 122nd Psalm was sung.

APPROVAL OF MINUTES.

The Minutes of the proceedings up to this point were read and approved.

ADJOURNMENT.

It was then moved, and unanimously agreed to, that the Synod adjourn, to meet in the Assembly Hall in the Waverley Market on Wednesday, 31st current, at 11.30 A.M., and there constitute the Union in due form by means of a joint-meeting with the General Assembly of the Free Church of Scotland.

The Moderator thereafter pronounced the benediction.

United Free Church of Scotland.

PROCEEDINGS

OF THE

GENERAL ASSEMBLY, 1900.

WEDNESDAY, OCTOBER 31.

THE first General Assembly of the United Free Church of Scotland met to-day in Edinburgh. The place of meeting was the spacious Waverley Market, which had been transformed into a comfortable Assembly Hall for the occasion. The hour appointed for the beginning of the proceedings was half-past eleven, but long before that time the space allotted to the public was crowded with a vast multitude of people, waiting the arrival of the members of Assembly. About ten o'clock the members of the United Presbyterian Synod, who had assembled in the Synod Hall, marched in procession from Castle Terrace by Lothian Road and Princes Street towards the Mound, and shortly thereafter the members of the Free Church Assembly marched from the New College Quadrangle down the west side of the Mound. The two processions, led by Dr. Mair, Moderator of the United Presbyterian Synod and Dr. Oliver of Glasgow, and by Dr. W. Ross Taylor, Moderator of the Free Church Assembly and Dr. Stewart of Lovedale, met near the foot of the Mound, and then became one. The successive twos greeted each other as they met, then walked side by side across the open space in front of the Royal Scottish Academy, and, turning into Princes Street, marched eastwards to the Waverley Market Assembly Hall. Rain had been falling heavily all morning, but ceased when the two processions met.

Before the hour of meeting the members were all in their places, and every part of the vast hall was fully occupied.

OPENING OF THE ASSEMBLY.

At half-past eleven the two Moderators, followed by the Assembly and Synod officials, entered the hall, and the whole audience stood up to receive them. Dr. Walter Ross Taylor, Moderator of the Free Church, took the Moderator's Chair, and Dr. Alexander Mair, Moderator of the United Presbyterian Church, sat on his right hand.

Dr. ROSS TAYLOR gave out the 133rd Psalm—

"Behold how good a thing it is,
And how becoming well,
Together, such as brethren are,
In unity to dwell," &c.

He then offered prayer, and constituted the General Assembly of the Free Church.

Dr. MAIR read Ephesians iv., and by prayer constituted the Synod of the United Presbyterian Church.

MINUTES OF ASSEMBLY AND SYNOD.

Dr. MELVILLE (Clerk) read the Minutes of yesterday's meeting of the Free Church Assembly, so far as they had not been already adopted. The Minutes were approved.

Dr. KENNEDY (Clerk) read the Minutes of yesterday's Synod, so far as they had not been already adopted. The Minutes were approved.

Intimation was then made—That the Uniting Act would now be moved.

THE UNITING ACT.

The Uniting Act is as follows :—

"Whereas the Synod of the United Presbyterian Church, at its meeting in May, 1896, upon a proposal of the General Assembly of the Free Church of Scotland for closer co-operation of the two Churches in their common work, cordially approved of the proposal, and, further, adopted a resolution in favour of taking steps towards a Union with the Free Church of Scotland, and appointed a Committee, which was reappointed at the meeting of the Synod of 1897, to prosecute that object; and whereas the Free Church Assembly, having, in 1896, appointed a Committee to consider the subject, did, in 1897, reappoint the said Committee, with powers to confer with the Committee of the United Presbyterian Church; and whereas these Committees having met and communicated to one another the existing doctrinal standards, rules, and methods of the two Churches, it appeared that in regard to doctrine, government, discipline, and worship therein set forth, a remarkable and happy agreement obtained between them, as also in particular in the views of the two Churches with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her supreme standard, and that an incorporating Union might harmoniously be accomplished; and whereas Questions and a Formula to be used at ordination and induction, as also arrangements for the support and training of the ministry and for combining the methods and work of the two Churches, have been agreed upon, and have been considered by the inferior Courts of the two Churches—and in particular :—

"Whereas the Synod of the United Presbyterian Church, at its meeting in May, 1899, had before it the report of the Joint-Union Committee, submitting Questions and Formula as these had been revised in the light of suggestions from Presbyteries and Sessions; also proposals relating, first, to the provision for the ministry; second, to the training of the ministry; third, to the Aged and Infirm Ministers' Fund; fourth, to the constitution of the General Assembly; fifth, to rules and forms of procedure; sixth, to administration of missions; seventh, to arrangements for home work; and eighth, to Government Grants for training colleges and mission schools; and the Synod, having approved of the proposals submitted under the several heads of said report as providing a satisfactory scheme for an incorporating Union of the two Churches, remitted them to Presbyteries and Sessions for final approval, and reappointed its Committee to continue conference with the Free Church Committee on the practical matters still requiring consideration and adjustment, including the Uniting Act;

"And in like manner the General Assembly of the Free Church of Scotland, at its meeting in the same month of May, 1899, sent down an overture to Presbyteries reciting the steps previously taken in regard to Questions and Formula, which, having been under consideration of Presbyteries, were adjusted and approved by the Assembly; and further specifying proposals submitted by Joint-Union Committee relating—first, to the provision for the ministry; second, to the training of the ministry; third, to the Aged and Infirm Ministers' Fund; fourth, to the constitution of the General Assembly; fifth, to rules and forms of

procedure ; sixth, to administration of missions ; seventh, to arrangements for home work ; eighth, to Government grants for training colleges and schools, and also proposals for rearrangement of Presbyteries and Synods, which were still subject to adjustment ; after all which the overture proceeded :—'Therefore the General Assembly, with consent of a majority of Presbyteries, hereby enact and ordain that the plan of Union set forth in the proposals hereinbefore referred to, including the rearrangement of Presbyteries and Synods as that may be approved by next or any subsequent Assembly, is authorised and accepted by this Church with a view to an incorporating Union with the United Presbyterian Church as a plan to come into operation as soon as a Uniting Act shall have been passed by the General Assembly with consent of a majority of Presbyteries of the Church, it being understood that the United Church may be declared to consist of the Free Church of Scotland as existing previously to the Union, and the United Presbyterian Church as existing previously to the Union, under such common designation as may be agreed upon ; and that secondary details may be adjusted as to that Assembly may seem meet ; '

"And whereas the Synod of the United Presbyterian Church, at its meeting in May, 1900, adopted the proposals which had been remitted in the previous year to Presbyteries and Sessions, and by them finally approved of ; and further, having approved of the proposals respecting Presbyteries and Synods, and the other practical matters agreed on as necessary to complete the arrangements for entering into Union with the Free Church of Scotland, and having also approved of the proposed Uniting Act, and of certain express declarations which the Churches have in view in entering into Union, the Synod remitted said Act and declarations for final approval to Presbyteries and Sessions ;

"And in like manner the General Assembly of the Free Church of Scotland, at its meeting in the same month of May, 1900, approved of the proposals respecting Presbyteries and Synods as finally adjusted, and passed the foresaid overture, with consent of a majority of Presbyteries, into a standing law ; and approved of the said proposed Uniting Act, and also of the foresaid declarations, and remitted the same in the form of an overture to Presbyteries ;

"And whereas in this month of October the General Assembly of the Free Church of Scotland, with consent of a majority of Presbyteries, and the Synod of the United Presbyterian Church, have now sanctioned the form of a Uniting Act and also adopted the aforesaid declarations, and having now severally passed all Acts necessary for the consummation of the Union on the terms agreed upon, have severally resolved to meet together for that purpose, and are now met accordingly ;

"Now, therefore, the said General Assembly of the Free Church of Scotland and the Synod of the United Presbyterian Church thus met, first of all desire to express their devout thankfulness to the great Head of the Church for the spirit of love and concord which has prevailed during those negotiations for Union ; humbly acknowledge their entire dependence on the mercy of God for all the happy results which they hope for in connection with it ; and entreat the Divine blessing on the step now to be taken, and on all the congregations and people under their charge ;

AND

the General Assembly of the Free Church of Scotland, and the Synod of the United Presbyterian Church, empowered as aforesaid, do hereby in terms and in pursuance of the deliverances of their respective Church Courts, enact and declare that the Free Church of Scotland and the United Presbyterian Church do and shall henceforth constitute one united Church ; that the name of the united Church shall be the United Free Church of Scotland, and that its Supreme Court shall be designated the General Assembly of the United Free Church of Scotland.

"II. That the General Assembly of the Free Church of Scotland and Synod of the United Presbyterian Church, when they have met for the purpose of consummating the Union, and have adopted the Uniting Act, shall thereafter have

the powers of a General Assembly of the United Church, and may do and authorise all things necessary or convenient to be done with a view to the orderly inauguration and conduct of the affairs of the United Church, and in consistency with the terms of Union agreed upon."

Dr. MURRAY MITCHELL, who was received with great applause, said:—Moderator, Fathers and Brethren, I rise for the purpose of moving that the Uniting Act be passed—that it be agreed to. I do not think that any argument on my part is at all needed, or would be suitable, and the very few words that I have to say will certainly not detain us long. Union, we say, is strength, and undoubtedly the sister Churches when united will be much stronger than they were when apart. (Applause.) But the great question, or one great question is, what use will that strength, that augmented strength, be turned to? Shall it be used for political purposes? No, sir. (Applause.) This Church will have no politics. Individual members of the Church will have, no doubt, their political predilections, but not the collective Church. (Hear, hear.) And in our augmented strength shall we turn to fresh aggression and to far more aggression than ever on evangelical bodies round about us? No, sir; towards all such we desire to cherish the most brotherly feelings. (Applause.) And the only provocation that we shall think of offering is a provoking unto love and good works. Further unions, we trust, ere long will come. (Applause.) I believe we all desire that the day may speedily arrive when all the Presbyterians of our land shall be gathered into one house. (Applause.) I believe that is the national feeling, whatever be the feeling of some individuals. We look, Sir, for that time; but, in the meantime, when incorporation is not possible, and so long as it may not be possible, there ought to be large co-operation. And I will go further—there ought to be alliance, there ought to be confederation. (Applause.)

Moderator, numerical strength is nothing worth. It might even become a delusion and a snare, if it were not accompanied with moral and spiritual strength. For that strength we have prayed, not to-day only, as has been most impressively done, but I believe we have for months, I should say years, been praying that moral and spiritual strength may be largely granted to the uniting Churches. (Applause.) One ground of our confidence—one great ground—is our supplications. God is the hearer of prayer. There is another. The experience of the past is a ground of much hope in regard to this matter. This is not the first union of Churches we have witnessed. There have been many unions, not a few of them in Scotland. They have been in England, in Ireland, in Canada, in Australia, in Holland, and in the United States of America. We believe that the blessing of Heaven has most distinctly rested on all these unions; and we pray and we hope that the smile of Heaven will also be granted to this, the latest of them all, but not the least, and, as I have said, as we hope, not the last. (Applause.)

I would further say that we are too ready to forget, I fear, that this matter of the Union of the Churches for the desire of which we take credit to ourselves, is by no means a new thing. Go back, even 250 years. What do we see? We see the one United Church of Scotland—no divisions at that time—we see the Church giving up its own old Confession and adopting that of Westminster for the sake of unity. We see also the Church altering to a considerable extent its own form of worship, all for the sake of union. Now, to think that our proud Scottish nation—"an old and haughty nation, proud in arms"—I think I may well apply these words of Milton to Scotland—should give up its own Confession and alter its worship; it certainly must have involved an immense sacrifice, at all events of feeling. (Applause.) Scotland was not at that time united to England and she was jealous of English interference, but as we say, "*in majus bonum ecclesiae*"—for the greater good of the Church she felt it her duty to do the things to which I have referred. She felt all the claims that the beloved Church of Scotland had upon her—the Church of Knox, the Church of Melville, and of many other worthies; but there were things even dearer than the dear associations connected with her National Church. And there was something more than that.

I have been looking into some of the old books and I find that in the Book of the Policy of the Kirk, agreed to in 1581, it is said, "There is a Convocation greater than any National Assembly even an Œcumenical Assembly, an Assembly of the Reformed Churches all over Christendom." That they thought desirable, and they went so far as to express the hope that every seven years such a Catholic Universal Œcumenical Council might be found possible. I suppose that practically it was found not to work—that is to say, there was but one feeble attempt at it, so far as I remember. It was found not to work practically but surely the idea was magnificent. And shall we not in days to come see, perhaps, the realisation of that great conception of an Œcumenical Assembly, gathering together the representatives of all the Protestant Churches of the world. (Applause.) And be it remembered that our fathers were perfectly aware that all these Churches were not Presbyterian, even as at the Westminster Assembly the majority certainly was not Presbyterian. The Presbyterian members were in a decided minority. But such was the conception of our forefathers on that high subject of Unity. They held that the Church visible ought to be visibly one. (Applause.) I think we have not yet attained to it but I trust we shall attain to the full measure of our fathers' wish and desire.

Condensing the statement he had prepared, Dr. Mitchell continued:—I am only half through but I certainly will not take up time further. I had a good deal to say about the effect this Union will have upon our spiritual character. We need a fresh baptism—the nation and the Church. The nation and the Church need a fresh baptism of fire, and we trust and heartily believe that a large blessing will be given, and that our work at home and also the work abroad among the heathen nations will be largely blessed—largely extended in consequence of this Union. Praying and believing that it will be so, and that this Union will be a blessing to Scotland and through Scotland to the world — believing that, I have now the honour and the joy of moving that the Uniting Act be passed. (Applause.)

Dr. ANDREW HENDERSON, Paisley.—Moderator, Fathers and Brethren, I rise to second the motion which has been made by Dr. Murray Mitchell. The Committee of Arrangements have appropriately put the moving of this motion into the hands, if I mistake not, of the oldest minister of the Free Church; and they have thought that it was not inappropriate that the eldest son of the United Presbyterian Church should second the motion. I rise, therefore, in a very few sentences to do so—few, because of the limitations of time, and because of the extension of space. (Laughter and applause.)

It is usual for a mover and seconder placed in such circumstances to show reasons why the motion should be accepted by the Assembly. Happily, this is not necessary in the present circumstances. Vinet has somewhere said, "You reason; therefore you doubt." The reasonings are past, and I trust the doubts are also gone. (Applause.)

We have decided the matter already in our separate Church courts, and we have met at this present moment for action. The terms of agreement have been discussed and adjusted clause by clause. They have been signed by the high contracting parties in the presence of witnesses, and now all that we have to do is to affix the seal to this new solemn league and covenant—(applause)—by the United Assembly declaring that these two Churches are no longer twain, but one. The mover of the resolution represents a Church that had its origin in a Disruption; I represent a Church that had its origin in a Union, and having been a minister of it during the whole period of its existence—(applause)—I am qualified to speak of the benefits of Union. On those benefits, however, at the present moment, it is not necessary for me to enlarge. Let me only say—is it necessary to reiterate the statement so often made?—that we do not go into this Union in any spirit of hostility to any branch of the Christian Church. (Applause.) We go into it because we believe it to be our duty, being in so many things agreed, that we should now be one. (Applause.) We feel that we are one in all the grand essentials of Christian truth and duty. We are also

one in regard to questions of ecclesiastical discipline and order, and therefore we think that, having attained in these matters, it is best for us to walk by the same rule, and to mind the same things—(applause)—things that we can do better as one Church than as rival organisations. At the same time we are free to retain our own principles and opinions, and to advocate them as we choose—thus to form a Church evangelical, united, and truly free. (Applause.) We trust this day that we are in the path of duty and that, being found in that path, the Master's blessing will rest upon us.

We are seeking to be one, looking up to the great King and Head of the Church, who prayed that His people might be one, that the world might believe in Him whom the Father had sent, believing in His promise, and having confidence in one another. With great pleasure, then, I second the motion that has been made for the adoption of the Uniting Act. (Loud applause.)

Dr. ROSS TAYLOR.—Is it your will to adopt the Act of Union which was legislatively passed yesterday by the respective Courts ?

The whole Assembly then rose up and signified assent, the members holding up their right hands.

Dr. ROSS TAYLOR, in the solemn silence which ensued, said :—"In the presence of our Divine King and Head, the King and Head of the Church, and with the concurrence of my brother Moderator, I declare the Act of Union finally adopted, and that the Free Church of Scotland and the United Presbyterian Church are now one Church in Christ Jesus, under the designation of the United Free Church of Scotland ; and let us praise God by singing a part of the 72nd Psalm, from the lines beginning "Now, blessed be the Lord our God."

The Assembly then sang—

Now blessed be the Lord our God,
The God of Israel,
For He alone doth wondrous works,
In glory that excel.
And blessed be His glorious name
To all eternity :
The whole earth let His glory fill.
Amen, so let it be.

When the verses had been sung Dr. Ross Taylor, turning towards Dr. Mair, said :—It is now my high privilege in the name of the Free Church of Scotland to offer you, honoured brother, as Moderator of the United Presbyterian Synod, the right hand of fellowship in token of the happy Union now formed betwixt the two Churches. (Applause.)

Dr. MAIR.—And I have the equally high privilege, in the name of the United Presbyterian Church, of offering you, honoured brother and Moderator of the General Assembly of the Free Church of Scotland, the right hand of fellowship in token of the Union now happily consummated between our Churches. (Applause.)

Dr. ROSS TAYLOR.—May the Three-one God, the Father, Son and Holy Spirit richly bless the United Free Church of Scotland !

Dr. MAIR.—And make her a blessing to Scotland and to the world, and a glory to her Lord and King.

Dr. ROSS TAYLOR.—Amen.

Dr. MAIR.—And amen.

The two Moderators and the Clerks of the Uniting Churches then signed the Uniting Act, amid prolonged applause.

CONSTITUTION OF THE UNITED FREE CHURCH ASSEMBLY.

Thereupon the General Assembly of the United Free Church of Scotland was constituted by prayer by Dr. Ross Taylor, after which the Roll of the

General Assembly of the Free Church, and the Roll of the Synod of the United Presbyterian Church were laid on the table by Dr. Melville and Dr. Kennedy respectively, and these Rolls were taken as the Roll of Membership of the Assembly of the United Free Church.

Dr. MELVILLE then intimated that the Assembly was now prepared to elect a Moderator. (Applause.)

ELECTION OF MODERATOR.

Dr. MAIR, Edinburgh, rose amid applause and said:—Moderator, Fathers and Brethren, it is my great honour, and equally great pleasure, now to nominate a member of this House to be Moderator of the first General Assembly of the United Free Church of Scotland. (Applause.) The occasion is unique; it is of historical importance, and it claims for the chair a man of the highest distinction in our ranks. (Applause.) In so far as known to me, only one name has been mentioned in connection with the office—(applause)—either on the Free Church side or the United Presbyterian side of the United Church; and I have now the joy to give expression to this unanimous feeling by nominating for the chair the Rev. Dr. Rainy—(applause)—Principal of the New College. I do not need to say anything to you in order to commend Principal Rainy to your cordial acceptance. (Applause.) I believe that there is no name, whether that of Churchman or layman, more widely known throughout the length and breadth of Scotland than his. (Applause.) His record has always been of the first order. As a student, he occupied a distinguished position. Ordained at Huntly in 1851, he was in three short years thereafter translated to the Free High Church, Edinburgh. In 1862 he was appointed to the Chair of Church History in the New College, and in 1874 he was raised to the Principal's Chair. (Applause.) In 1863 he received the degree of Doctor of Divinity from his own University of Glasgow. Again, in 1884, on the occasion of its grand Tercentenary, he received the same degree from the University of the city in which we are now met; and in 1887 he was elected Moderator of the General Assembly of the Free Church. (Applause.) As an author, he has done excellent work in theology, in Church history, and in exegetics. As a Professor, his students throughout the United Kingdom and the Colonies testify to his efficiency and to his inspiring influence as a teacher, and there is probably no theological Professor in the whole of the country who has had the honour of passing more foreign students through his hands than Principal Rainy has done. (Applause.) He has earned for himself a position of the very first importance amongst his countrymen in the present day as a Churchman and as a master of Church affairs. But he has not confined himself merely to the Church. He has always taken a deep and active interest in all matters that concern the social and moral welfare of the people, and has ever borne himself, even in the face, sometimes, of not a little obloquy, as the calm, strong man, who knew what he was about, and was trying to do the right, and to do it in the best way. (Applause.) I need scarcely add to this that he is in the very deepest sympathy with that evangelicalism and that principle of spiritual independence which have always been so dear to both sides of the United Free Church of Scotland.

For such reasons as these, Principal Rainy well deserves the honourable office, and is fitted to adorn it in the highest degree. But more than that, there is the special reason that he has taken a pre-eminent position in carrying out the Union negotiations—(applause)—and in conducting them to a satisfactory close. He has always shown the utmost devotion in the prosecution of the good cause both in Committee and out of it, in public and in private. He has been a faithful attender at our Committees, and not only that, but he has always shown his complete mastery of the situation, and of all details, and has never spared either time or pains in order to secure the object we had in view. His sagacity

and presence of mind were never at fault, his counsel was always sound, and his capacity for managing men and affairs with wisdom and courtesy were most conspicuous. If there is any name which the future will associate more specially than another with the Union movement as a motor power and guide, I believe it will be the name of Principal Rainy. (Applause.)

One other fact I mention as seeming to me to require special emphasis in connection with this nomination. Of the original Union Committee appointed by the Free Church in 1863, Dr. Rainy was also a member, but of that Committee, consisting of forty-three members, Dr. Rainy is, alas! this day the sole survivor. When we think of that does it not give special propriety to his election to-day? Will not his election bind together in one all the Union negotiations from the beginning to the close? Will not his election by us be a means of paying in his person this day a tribute of respect and veneration to the honoured men who belonged to that initiatory Committee of 1863? (Applause.) And will not his election also be a means, in a manner, of associating them with us in this our day of success and rejoicing? Moderator, Fathers and Brethren, I am convinced that the United Free Church will begin well its course of unity and united action by electing unanimously to the Moderator's chair the Rev. Dr. Rainy. (Applause.) We put honour upon him by the election. He will reflect honour on the chair, and worthily head that long succession of distinguished Moderators we expect in coming years to follow. Moderator, Fathers and Brethren, I have the honour to nominate to the Moderator's chair the Rev. Principal Rainy, Doctor of Divinity. (Loud applause.)

Mr. R. R. SIMPSON.—I have received a letter from the Earl of Moray, who was to have seconded the motion, expressing his regret that he cannot be present on account of the state of his health.

Lord OVERTOUN.—Moderator, Fathers and Brethren, I have the honour, in the absence of the Earl of Moray, to second the proposal now made before the Assembly of the United Free Church for the nomination of Dr. Rainy to the Moderator's chair. To know Dr. Rainy is to love him; and the reason why some have not loved him is because they have not known him. (Laughter and applause.) He is a man we all delight to honour, and we have heard to-day the pathetic fact that of the original band of those who formed the first Union Committee of the Free Church he is the sole survivor. From that day to this he has kept before him the glorious aim that that noble band had in view; and with perseverance, and with the ability of a statesman, he has ever pressed forward to the goal happily now attained. And while pressing forward to this glorious end, he has done it with a candour and with a gentleness that have commended themselves to all who had anything to do with him. (Applause.) I can only add this, that Dr. Rainy's personality has been impressed on the students for many days, while with a vigorous grasp of Church history and of theology he has raised them up to a high standard of spiritual aim and purpose in the ministry. For these reasons and for many others that might be mentioned, and that have already been eloquently referred to, I have great pleasure in seconding the nomination of Dr. Rainy to the Moderator's chair. (Applause.)

Dr. MELVILLE.—Is it the pleasure of the Assembly to adopt this motion? (Applause and cries of "Agreed.")

Principal Rainy was then, amid loud applause, conducted to the platform, and was warmly welcomed by the two Ex-Moderators, the whole audience upstanding.

Dr. ROSS TAYLOR.—It gives me inexpressible pleasure to welcome to this chair of the first General Assembly of the United Free Church one who has so wisely fought and so earnestly laboured, and so devoutly prayed, to bring about the result we to-day witness. (Applause.)

Principal RAINY then took the Moderator's chair amid loud applause, the vast audience remaining upstanding. Rising immediately afterwards, amid continued cheering, he proceeded to deliver the following address:—

MODERATOR'S ADDRESS.

Fathers and Brethren, I thank you with all my heart for the honour you have conferred upon me in calling me to the Chair of this Union Assembly. It is no small privilege to be so associated with the proceedings of this auspicious day. To-day we see many hopes crowned, many prayers answered; and we stand at the portal of a future which we humbly beseech our King and Head to render great and good. Our hearts are full of praise and prayer; and we humbly offer ourselves to be consecrated of new to the glory of Him Whose we are and Whom we serve. We join together for His service. The Lord accept it and bless it.

I reckon this to be a great day for Scotland and for Presbyterianism—(applause)—and I trust it may prove helpful in its influence even beyond Scotland and beyond Presbyterianism. It is interesting to feel, as I do, that I have seen the last of the great rendings which were necessary in order to assert supremacy of conscience and achieve the liberty of the Church, and that now I participate in so great a movement towards a reconstruction of our Presbyterianism. (Applause.) Into both of the two Churches now united there flowed together various streams of Scottish Church life, each, with whatever failings, exhibiting a history of notable fidelity, patience, and sacrifice; each reproducing in its own way the features of our Reformation Christianity, and each maintaining substantially the same ideal of the Divine life in human souls. All of them originated in some notable exercise of heart and mind over truths of God's Word and events in God's providence. And all had found, sooner or later, that the truths they cherished and the ends they sought could be better served by enlarged fellowship than by solicitous separation. So they came together. Now the two greater streams have joined.

And when we think of all the names which constitute that evangelical succession, to which we look back along those various lines of descent, when we think what thought, what toil, what lives of enduring sacrifice for truth, for right, for the welfare of the Scottish people have left their memory and their results in our keeping, we may well feel that to us much has been given, and of us much must be required. We should make defection from the faith and the loyalty of these our predecessors, if we regarded any of them as infallible, if we shut ourselves out from the lessons which God may teach us in our own time. Yet, meeting as we do under the influence of these memories, a new consciousness of our opportunities and our responsibilities takes possession of our minds. We pause, awaiting and humbly expecting a new mission that will send us forth together with a fire in our hearts to be witnesses afresh for Him. We ask for the Holy Ghost, without Whom is neither life nor fruit; we ask for the Spirit of Light and Life, of Comfort and of Power. We ask and we will ask believing—for if we who are evil know how to give good gifts to our children, much more will our Heavenly Father give the Holy Spirit to them that ask Him. His presence and power we invoke for ourselves, our congregations, our work at home and abroad; and not for ourselves only, but for all the Churches of the Saints. But we look back further to the undivided Scottish Church, whose troubled but glorious history is so dear to us. It was a Church which, by noble effort and splendid sacrifice, not merely maintained and handed down to us an ecclesiastical freedom and efficiency, which we will never give away—(applause)—but it did far more; it wrought into the minds of the Scottish people a conception of religion, of the life of God in the soul of man, of conversion, of fellowship with God, of prayer, and multiplied specimens of it among the people, in a way that is for ever memorable. We do not wish to be blind to the defects of our fathers, or to the instances in which they may have erred in the difficult and perilous path they had to tread. But we glory in the thought that no society has so good a right as we have to claim inheritance in the enthusiasms and the heroisms of the Scottish Church. (Applause.) The Free Church in its earliest days was led to lay stress on its claim to be the true historical representative of the Church of Scotland—separating at the call of duty from the State—but

carrying on the principles and the life of the Scottish Church, and at the same time renouncing none of its responsibilities. It was led to this by the circumstances of its history, by the whole tenour of the ten years' controversy and by the very nature of the Disruption. At the same time, opportunity was only taken to emphasise the position that this claim was not meant to be at all exclusive of those branches of Scottish Presbyterianism which at earlier periods had taken their stand on grounds not unlike those which determined the Disruption. What we claimed we gladly consented that they should also claim. And our attitude to-day makes it clear how fully in our view this holds of the United Presbyterian Church. But in a case of this kind it is not enough to plead identity of principle, nor even continuity of life, and of worthy action and endurance. The place that is practically claimed must be adequately filled. And both our Churches may feel to-day that a long step has been made towards a more adequate embodiment of that idea and of these claims, and towards a worthier discharge of the responsibilities which they involved. (Applause.)

A LARGER FELLOWSHIP.

But when this is said, it is impossible to be silent as to the great Church which is recognised by law as the Church of Scotland, and which *de facto* fills so great a place among us by its numbers and by its activities. There is the less need to be afraid to speak, because the temptations to antipathies or exasperations have so largely passed away, or, if in any respect they exist, are such as may be easily surmounted by Christian minds. Ascribing to our friends the same conscientiousness in holding their present position which we claim for ourselves in holding ours, we must still say that, as is well known, the legal position which they hold does not appeal to our minds. (Applause.) But in respect of their participation in the doctrinal and constitutional features of Scottish Presbyterianism, in respect of the mass of our fellow-countrymen who find their religious home under their roof, in respect of their practical articulation with Scottish life in its various strata, in respect of their evangelistic activity at home and in the mission field, and in respect of the social ties everywhere existing between their members and ours, we do cordially own the great share they have in the inheritance which we also prize so much, and we own that without them we cannot be made perfect. (Loud applause.) Out of this Union will come, I trust, in the end, though I do not know how it is to come, yet come I trust it will, a larger Presbyterianism for Scotland, devoted to the advancement of our Lord's Kingdom, very friendly, I hope, to the civil authority, very serviceable to the welfare of the nation, but free from the temptations and the risks of a statutory connection with the State. (Applause.) I do not hide from myself how strong the sentiments are which oppose themselves to this solution. I remember Principal Tulloch—and I mention his name with great respect—saying to me once emphatically, "Do not mistake me; it is not with me a question of teinds; I am a Church and State man." Well, we are all of us in higher hands. Meanwhile I have stated what is both my steadfast expectation and my ardent desire.

You would hardly pardon me if at this point I failed to advert to the smaller bodies of Presbyterians who have found it necessary to be separate from the Establishment, but have not seen their way to unite with us. Let me only say that we regard them with great respect and with fraternal affection; and few things would rejoice us so much as to see the separation between us terminated. We understand the strength of the convictions which they cherish; but we are unable to see that they are such as might not exist and operate more advantageously in a larger fellowship. As to other bodies of Christians in Scotland or beyond it, from whom we must be contented to be more or less ecclesiastically separated, we have long learned to appreciate the common Christianity, and in most cases the doctrinal agreement as well, which underlies any differences; and we hardly need assure them of the cordiality with which we contemplate their Christian labours and attainments. We thankfully acknowledge, too, how

sincere, generous, and encouraging is their goodwill to us, testified in so many cases by the presence of their delegates here to-day. Some of them, as the Presbyterian Churches of Ireland and of England and of the Colonies and of America, are separated from us merely by local distances; others, whom we trust and esteem no less, diversify the monotony of our Presbyterianism by various interesting features of Church life, while all look back on histories of illustrious service and sacrifice. (Applause.)

THE UNITED PRESBYTERIAN AND THE FREE CHURCHES.

With regard to the two Churches now uniting, the only difference which ingenuity itself could allege between us had regard to the function of the State in reference to religion and the Church. This having been discussed in the voluntary controversy with much animosity, continued to present itself as a problem after the Free Church separated from the State. I do not undervalue the interest and importance of the general question. But I have long been persuaded that in most cases the difference is not in principle. It resolves into a perfectly sincere and natural difference of judgment—first, as to the true conception of the function of the State; and secondly, as to the conditions under which its power must be exercised. Hardly any Christian doubts the rightful supremacy of Christ, as over every man, so over every form of human society. That supremacy must especially have place as regards those forms of human society which are universal and providential—the family, the nation. Here I will use the language of a decided voluntary, Dr. William Anderson, of Glasgow, in 1847, the year of the Union of the Secession and Relief Churches: "I summon attention to that fundamental truth of our faith that God has exalted His Son Jesus to be King of Nations, and, among others, of our own. . . . Observe, therefore, that He, Jesus Christ, is our nation's King universally, not only in respect of His being Sovereign Lord of every class, and of each individual of every class, but of each individual in every capacity, character, and relation in which he subsists—that our Queen is responsible to Him, not only for her personal faith and conduct, and for the regulation of her household and the order of her Court, but for the manner in which she discharges all her Royal functions in the stewardship of His power; that her Ministers are responsible to Him for what measures they do, or do not, introduce"—and so he pursues the illustration through all classes and conditions of men, and winds up with this: "Such is the standard by which God takes account of our national character—the manner in which all classes, privately and publicly, personally and officially, render or refuse loyal homage and service to Jesus Christ, His Son." This supremacy, I have said, must especially have place as regards those forms of human society which are universal and providential—the family, the nation. But as regards the latter, under pretext of expressing loyalty to Christ, we cannot surely dismiss the plea as undeserving of attention, that the nation ought not in the first place to traverse its own primary natural obligations—for example, the maintenance of justice; nor, secondly, ought it to undertake functions which it has not been qualified to discharge with safety, and which also have been otherwise provided for. It is natural that in Churches there should be diversities of opinion on points arising in this field. And there are such differences in both the Churches. On the other hand, both, for a good many years, have thought fit to express an opinion with respect to the existing connection of Church and State. But whatever opinions we have expressed on that subject, as separate Churches, or may yet express as a united one, that has had simply nothing whatever to do with our Union, except in so far as it gave us reason to believe that differences between us were not likely to cause us much trouble.

WHY THEY UNITED.

That which chiefly occupies our minds is not, after all, the history of Scottish Presbyterianism, however interesting and inspiring, and not any curious question

as to the way of stating things as between one section of the Church of Christ and another. The question of Union has thrown us back on matters far more fundamental and nearer the heart of Christianity. The societies were both of them branches of the Church of Jesus Christ; each of them claimed that great name, and conceded it to the other. Each of them, by its own fundamental principle, was nothing, unless it was, so far, the Church of our Lord Jesus, created and sustained by His call, living on His promises, and bound to His service, participating in the common characters, the faith and hope and worship, which denote the Church of Christ. And the question we had to deal with was whether there was anything to keep us separate—anything to postpone in our case that full recognition and communion which is the appropriate condition of Christ's Church, and which the system of Presbyterianism is adapted to supply and exhibit. We have found nothing that should keep us separate, and we are uniting, not upon small and denominational grounds, but because we believe in the character and destiny of that great Church of Christ, which, within our own limit, we claim to represent and be; because we must be true to its genius and laws; because we must not allow the glory of that great society to veil itself in the presence of our prejudices, partisanships, and pettinesses. (Applause.) It is this consideration also which sweeps away the very foundation on which those argue who are so loudly denying the right of the Free Church to take this step. It so happens that in this Union we are preserving everything which our predecessors of the Free Church reckoned proper to be binding. But if it had been otherwise, the contention that the Church of Christ is to be bound for ever to particular utterances — (cheers) — put forth by excellent men, fifty or sixty years ago, at the moment of a great and exciting change which was creating a new world for them—that idea is monstrous. (Cheers.)

It is quite true that the Church, either in adopting or in modifying the statements of its principles, ought to proceed carefully, temperately, slowly. But some of us never will consent to hold office in a Church that allows itself to be deprived of the right to interpret the mind of our Head on spiritual subjects, so as to meet the wants of our own day and generation. (Loud cheers.) The only authentic Free Church tradition on the subject is the right of the Church to interpret, to determine its own constitution, its own principles, its own doctrines. That may be a weighty responsibility; but the power to deal with it is inherent in the Church, and it belongs to the Church alone. It is mere Erastianism to deny it. We take our stand on the liberty and the responsibilities of the Church as the Church of Christ. We come together, therefore, in the expectation and the hope that in this line of duty our Lord will bless us, will reveal to us and through us yet more than in the past what He would have His Church to be and do. We come together anticipating that with the added wealth of counsel, of resource, of contagious devotedness and zeal, we may also have a new benediction and a new mission. But if this is really the meaning of our action, then a question which always has claimed our attention confronts us now with fresh significance and lays upon us an added obligation. What are we going to make of the Church? What is the Church to prove to be in our hands? For although the true life of the Church is always from above, yet in each generation the Church takes form and colour through the men and women who compose it. To answer the question put is not quite a simple matter. The visible Church on earth is essentially imperfect. Its membership is mixed and its best members are imperfect. Besides, the Church here has to support the weak. It has to bear with many who are very imperfect Christians whom it must not summarily reject, because no one can say that their profession is wholly false. The Church is not intended, and therefore it is not qualified, to make the discriminations which shall be made one day. And while the best of Churches as a society is sinful and imperfect, no branch of the Church is composed of a homogeneous mass of remarkably good people. A Church deceives itself that thinks it is. But for all this the vitality of the Church appears in the continual effort to grow up in all things to Him who is the Head, to do His will, to put on His likeness, to respond to His high calling,

and to understand it that we may respond to it. That is the aim of this supernatural fellowship. That Church is in a woful condition that is content with mediocrity and lukewarmness. And if we own ourselves to be within our extent Christ's visible Church, it is under these impressions we must now face the future.

DUTIES.

I will notice first that a primary interest to be cared for is the unity of the United Church. The very fact that we have united implies confidence in one another and appreciation of one another. But in the process of living and working together we have to consolidate our common life. We have to realise for ourselves and to communicate to one another the consciousness of devotedness to our one Church, and of attachment to one another. It ought not to be difficult. Only let me remind you that little questions often lead to most strife. Great questions exert a sobering influence. Little ones are apt to be handled with little sense of responsibility. It can never be right to try to secure tranquillity by suppressing independence in the formation and expression of honest judgments regarding the affairs of the Church. But still, until time, and it will not take a very long time, has made us conscious of all that belongs to our new relations, and has established the feeling of comradeship which we have known so well in our separate Churches, until then there will be room for some special considerateness and forbearance, some pains to estimate points of view and habits of thought not quite familiar, some temperance as to pressing questions to the quick. It will not take very long. Ere long we shall be ceasing to remember to which of the two Churches our friends and neighbours have belonged. (Applause.) But next we have laid upon us in a peculiar manner, in Scotland, the honourable duty of evincing what a Church not connected with the State can be and do in relation to all functions and service which the Church of Christ ought to discharge to its own members, to the nation, and to the world. Whatever distinctions may be made about national duties, it is plain that the natural and normal condition of the Church of Christ is independence and self-support. And although many of us remember well how the fathers of the Free Church resigned with regret a connection with the State which they had defended, and which they had done their best to utilise, yet they found, and we continue to find, how good a thing it was that the providence of God led us to that great emancipation. (Applause.)

But deeds not words must maintain this contention. What can a Church so situated be, what can it do? One part of the question is soon answered. We are undoubtedly in a position readily to supply ministrations to all those who are willing to receive them at our hands. Indeed, as we now stand united, we are quite aware that in some places we have more churches than we require. Regard to a reasonable economy of resources has already set in motion, in an interesting way, a fusion of congregations in various parts of the country. Nor is there any backwardness in caring for the reasonable support of the ministry. The materials of our adequate Church life in Scotland are not wanting, if only we are enabled to use them well. Let us think for a moment what that means. We would care for the spiritual life of our own flocks by conversion and by edification—an object so great that I name it and pass on—for it is so great that it is impossible to discuss it. We would gather in the young, for no flock can be maintained unless the lambs are reared. Then we think of those who are outside the Churches, many, no doubt, living decent, self-supporting lives—many also emphatically "lapsed" through evil habits. Here we ask ourselves the question, Are we prepared to command a hearing?—to gain their ear—to utter Christ's message in a manner so true and strong that men shall have to stand still and to feel that the Kingdom of God—nothing less—has come nigh to them. For tongues of fire are needed. Then we think of the nation—what influence the Church ought to have in connection with those forces which corrupt the community—intemperance, impurity, the reckless chase after gain—and also with those conditions of

the body politic which lay heavy burdens on the poor. As regards the last, it is not a question for the Church as such and those who represent it, to make themselves liable for political theories of redress. But at least the Church ought to be the nursery of justice and love—it ought to be the fertile mother of patriotic, thoughtful, and earnest men, who will work with the knowledge and the foresight without which good intentions often prove disastrous. Generally, we think of the complex life of our people. Amid that life what should the Church's function be? Surely to be a light to shine. In other words, if we claim to know Christ and to belong to Christ, then we cannot be exempt from the obligation to represent Christ so that His existence and influence may come home as something real. Amid the din of modern life with its ever active materialism, some of which is so questionable, yet much so interesting and impressive, the voice which best deserves attention should make its accents heard; and who should be the means of doing this but the Churches? Have we nothing to learn, that we may discharge this office well?

MISSIONS.

And with every branch of the Church we listen to the great command—Go ye into all the world. Both the Churches now uniting have an honourable place in that enterprise, and united we shall rank among the greatest missionary societies. (Applause.) I expect Union to bring new inspiration to your work. With a more conspicuous place and increased influence, we must also become more responsible, not only for missionary effort, but for missionary thoughtfulness. How best to do it is a great question, in answering which our leaders, I suppose, must chiefly be those noble men and women who have taken the front place in the battle, and whom God is teaching by the lessons, often painful, but always precious, of an experience over which He Himself presides. We must also listen to opponents and to critics. Is this work of missions a reasonable work? You go to great and ancient nations in India, in China, in Japan. They have their own systems of life, in harmony with their own genius, embodied in hereditary institutions which have the sanction of ages, forming the framework within which each man lives. They have manners and maxims, not the best, but such as have sufficed to sustain and develop national and local life. They have religions which at least embody the thought of unseen power and help, and which hold them with hereditary strength. And who are you who go to them? Strangers with strange tongues and habits and ways of thinking, belonging often to races which have earned too well the suspicion or the enmity of those to whom you go. (Applause.) And what do you propose to the men who listen to you? You propose to uproot them from the moral soil in which they have grown; they are to become aliens to their own people; they are to break the ties which link them to relations and to friends and to race; they are to do it at your bidding or your persuasion. What would you say to strangers who came to you to make a corresponding proposal to you? Is all this reasonable? And I answer—Yes, it is reasonable we should do it, if Christ has become for ourselves the first and the best, if He has become our supreme treasure, all else falling into subordination—money, social standing, business, enjoyment, recreation. If He has the mastery of our hearts, if our effort and purpose are that He shall entirely rule our lives; if our conception of gladness, of love, of peace, of hope, of success, have become new under the influence of Christ, if we own Him as our Lord, our Saviour, then it is reasonable for us to go to the Gentiles, preaching the unsearchable riches of Christ. Otherwise, I do not know that it is reasonable; on other terms, why should these people listen to us?

CONCLUSION.

Fathers and Brethren, I have run over these points. They cannot be dwelt upon. But they remind us briefly of that which could not indeed be absent from any of our minds before, but which our Union brings before us with a fresh

impressiveness and urgency. For all this is to be undertaken and cared for, not on any mechanical or political principle merely, but in the faith and love proper to the Church of Christ. What are we to make of the Church whose calling here in Scotland is so far to be in our keeping—what shall the Church prove to be in our hands? Surely I need hardly say I do not overlook a single one of the other branches of the Church, but I have no right to address myself to them. Fathers and Brethren, very many of you, I am sure, could suggest answers to the question I have put, more helpful than I can offer. In the place where your kindness has placed me, if I must speak, I will own that certain things have crossed my mind. But I dismiss them, and will close with one thought only. Surely we ought to take this step with the liveliest expectancy. If we have been aiming at private and worldly ends, let us hope that we shall be disappointed. (Applause.) I pray that we may be. But if we have been aiming at the furtherance of the kingdom of God, why should we not have the liveliest expectations? (Applause.) One great reason why we do not expect much, is that we do not desire very much. If we did intensely desire, we should not be easily contented without receiving. Let us hope continually. We have been brought to this point remarkably; why should the Church of Christ stint her expectations? Without this gracious disposition we cannot thrive. Not earnestness, not diligence, nor sacrifices will supply the place of a believing hope. The whole New Testament is full of hope, as a disposition without which prosperity and progress are not to be expected. The very God of Hope fill us with all peace and joy in believing that we may abound in hope through the power of the Holy Ghost! (Loud applause.)

MESSAGES OF CONGRATULATION.

Mr. R. R. SIMPSON stated that a number of telegrams had been received congratulating them on the accomplishment of the Union, which he thought should be read to the House and he then read them.

A list of these messages and of others which were received afterwards is printed in the Appendix.

APPOINTMENT OF CLERKS AND OTHER OFFICIALS.

Dr. OLIVER, Glasgow, moved that the Revs. Dr. Melville, Dr. Archibald Henderson, Dr. Kennedy, Dr. Blair, and Mr. R. R. Simpson, W.S., be appointed Clerks of Assembly of the United Free Church of Scotland.

The motion was unanimously agreed to.

Dr. HENDERSON (Clerk) moved as follows:—"The General Assembly hereby confirm the appointment of Mr. Charles John Guthrie, Q.C., to be Legal Adviser of the United Free Church; and of Messrs. John Cowan, W.S., and William Robson, S.S.C., to be Law Agents; of Mr. Ellison Ross to be General Treasurer; and Mr. J. T. S. Watson, Assistant Treasurer of the United Free Church, with full power to one or other of them to discharge all legacies and bequests, and to sign all agreements and other deeds which may be necessary in connection therewith. They also appoint Mr. John Slight to be Accountant, and Messrs. James Howden, C.A., D. N. Cotton, C.A., and James Hutton, C.A., to be Auditors; and Mr. James Macdonald, W.S., to be Custodier of Titles. They further confirm the appointments of the several Secretaries of Committees previously made either by Synod or Assembly."

Dr. BLAIR seconded, and the motion was adopted.

GENERAL TRUSTEES.

Mr. JOHN COWAN, W.S., moved the appointment of General Trustees in accordance with the Acts thereanent passed on the previous day by the General Assembly and by the Synod.

Mr. WILLIAM ROBSON, S.S.C., seconded, and the motion was agreed to.

THE STANDING ORDERS.

The Standing Orders, as submitted, were adopted.

ADDRESS TO THE QUEEN.

Mr. R. R. SIMPSON moved that Dr. Ross Taylor, Dr. Mair, Mr. Duncan M'Laren, Mr. D. M. Watson, Professor Crum Brown, and Lord Overtoun be appointed a Committee to prepare an Address to the Queen, and this was agreed to.

THE QUESTIONS AND FORMULA.

Dr. KIDD, Glasgow, proposed the following motion :—

"That, in accordance with the terms of the Uniting Act, the Questions and Formula, considered and agreed upon by the Inferior Courts of the two Churches, shall be the Questions and Formula to be used at the ordination and induction of ministers and office-bearers in the United Free Church.

"Further, the Assembly hereby adopt the proposals of the Joint-Union Committee contained in the Appendix to their Report, under the several general heads of the Training of the Ministry, Provision for the Ministry, Rules and Forms of Procedure, and Office Arrangements, and they instruct Synods and Presbyteries, and other bodies concerned, to conduct the business of the United Free Church in accordance with these regulations."

Dr. Kidd said :—Moderator, the motion which I have the honour and the privilege of submitting to the Assembly is a comprehensive one. Happily, it is not necessary that I should touch on the different particulars which are embraced in it. As the motion bears, it follows naturally and necessarily on what has been already done by the Assembly. The Assembly has adopted the Uniting Act, and consequent thereon it proceeds now to the adoption of the Questions and Formula, and the other parts of the plan of Union referred to in that Act.

The two Churches now happily united have already expressed approval of the Questions and Formula and the plan of Union, and what they have done as independent bodies they now do as one, setting their seal to the proposals and the arrangements that have been devised with a view to the proceedings of this day. But whilst this motion is formal in its character, it ought not to be looked on with indifference, or passed with apathy. It is a motion that should awaken within us the liveliest satisfaction and the most profound gratitude to God.

The plan of Union covers a wide field, and deals with many questions of vital importance to the Church's welfare, and it is matter for deepest thanksgiving that adjustment and agreement on these points have been reached so easily, and with such striking harmony. Those who read these pages—the pages of the Report to which reference is made—looking behind the mere letter to the condition of affairs which they suggest, and the spirit which they reveal, will be constrained to recognise that the two Churches were very near each other—much nearer each other than many of us were led to suppose—so near to each other that Union was not only warranted, but was urgently called for, in order that the unity of the Spirit by which they were bound might find expression in unity of organisation. Few, indeed, of the Members of the Union Committee expected that the result which is before us to-day would be reached with such facility. The way was opened up for us, and we were led as the negotiations proceeded to recognise that there was similarity where we had thought there was diversity ; so that many of us who entered into these negotiations, desiring to discover if Union were possible, were speedily compelled to inquire if separation were defensible. In adopting this motion to-day, then, the Assembly should be stirred to deepest gratitude, and should express highest praise to Him, by whose Spirit, the Spirit of both grace and charity, it has been brought to this hour of answered prayer, this hour of realised hope, this hour of sacred enthusiasm, and of holy joy. (Applause.)

Sir WILLIAM HENDERSON.—Moderator, it is with great heartiness that

I second the resolution moved by Dr. Kidd, as to the adoption of Questions and Formula and other parts of the Plan of Union. This important and historic resolution brings to the remembrance of some of us the powerful and persuasive speech which was delivered more than forty years ago by Principal Cunningham in favour of the Union of Presbyterian Churches in Australia, and the effect which that speech produced on the Free Church Assembly where it was spoken; ever since that occasion, the event of this day has been longed for by many of us here. The gracious Head and Guide of the Universal Church has gradually and wonderfully, after full and frank discussion, led the two negotiating bodies who profess the same faith and have similar histories, to see the propriety of becoming one United Free Church for work under His banner; let us therefore in entering this Union see that we do so by seeking to be made strong in the Lord and in the power of His might for all the work He commits to us, then will He bless us abundantly, and make us a blessing to Scotland and to the ends of the earth.

Mr. J. CAMPBELL LORIMER (elder), said:—Before the questions are put for adoption I wish to make a statement in regard to the question put to office-bearers at ordination on the approval of the Disruption Declarations. The essential point is that there is a limitation or selection of the subjects approved—the approval is confined to the spirituality and freedom of the Christian Church. That was in the old question of the Free Church; that is also in the new question of the United Church. The only difference is that in the old question the limitation was at the end; in the new it is at the beginning; but in both cases the limitation covers precisely the same ground. The general principles embodied in the Disruption documents are approved, but in both cases only with respect to the spirituality and freedom of the Christian Church. If the Establishment principle was in either of the Disruption documents approval of it was not asked. It has been asserted that this change of order is a cunning manipulation for the purpose of taking approval of the Establishment principle out of the question in order to accommodate the question to the United Presbyterians. There is no foundation whatever for that dark insinuation. (Applause.) The change is merely for clearness of expression, and there is no purpose or intention of altering the meaning. None of the Union Committee believed or believe that approval of the Establishment principle was asked in the former question—and it is obvious that it was not. They could not, therefore, have had the sinister intention so unwarrantably attributed to them. (Applause.)

The motion was adopted.

Dr. R. G. BALFOUR, Edinburgh, moved the adoption of the four declarations appended to the Uniting Act, which are as follows:—

"III. That the Church enters into this Union, and authorises it in view of the following express declarations, viz.:—

"1. The various matters of agreement between the Churches with a view to Union are accepted and enacted without prejudice to the inherent liberty of the United Church, as a Church of Christ, to determine and regulate its own constitution and laws as duty may require, in dependence on the grace of God and under the guidance of His Word.

"2. The Larger and Shorter Catechisms of the Westminster Assembly, received and sanctioned by the General Assembly of 1648, and heretofore enumerated among the doctrinal standards of the United Presbyterian Church, continue to be received in the United Church as manuals of religious instruction long approved, and held in honour by the people of both Churches.

"3. As this Union takes place on the footing of maintaining the liberty of judgment and action heretofore recognised in either of the Churches uniting, so, in particular, it is hereby declared that members of both Churches, and also of all Churches which in time past have united with either of them, shall have full right as they see cause, to assert and maintain the views of truth and duty which they had liberty to maintain in the said Churches.

"4. While thankfully owning the goodness of God in time past, in moving

the hearts of their people to provide means for carrying on the work of the Gospel, the Churches in entering into Union, and under a sense of their present and future responsibilities as a Church of Christ, desire afresh to acknowledge the obligation resting on the Church to labour for the universal diffusion of the Gospel, and the duty of its members to contribute, according to their ability, for the support of the Gospel and the extension of the cause of Christ throughout the world."

Speaking to the motion, Dr. Balfour said :—In the unavoidable absence of Mr. M'Candlish, I have been asked to move the adoption of these four declarations. They are of considerable importance. At one time it was proposed to incorporate these declarations with the Uniting Act. Acting, however, on the best available advice, we came to the conclusion that for a variety of reasons that Act should be as short and simple as possible. Hence the declarations are now added to the Act. But they are of fundamental and primary importance. The *first* is an assertion of the inherent liberty of the Church to determine and regulate its own constitution and laws as duty may require in dependence on the grace of God and under the guidance of His Word. The constitution which we have adopted to-day is not to be regarded as something perpetually and irrevocably binding. It is liable to revision and alteration as circumstances may require, under the guidance of the Word and Spirit of God.

The *third* declaration provides for the liberty of minorities. All the members are to be entitled to assert, maintain and defend in the United Church any views of truth and duty which it was competent for them to assert and advocate in the several Churches before the Union. There is to be no restriction in this respect of the liberty they have previously enjoyed.

The *second* declaration has reference to the place which the Larger and Shorter Catechisms are to hold in the United Church. These have been part of the doctrinal standards of the United Presbyterian Church. But the members of the Free Church were not disposed to require of their office-bearers adherence to more than the Confession of Faith, believing that that was already a sufficiently large creed. In this view the United Presbyterians concurred, and the two Catechisms accordingly will not be a part of the standards of the United Church, though they will still be held in the highest honour, and used as excellent manuals for the instruction of the young.

The *fourth* declaration proclaims it to be the duty of the Church and its members to support and propagate the Gospel. It is the duty and privilege of all the members of the Church of Christ to give of their substance for the maintenance of Gospel ordinances, and for the extension of the Kingdom of Christ throughout the world. In short, the United Free Church of Scotland is to be both Evangelical and Evangelistic. This should be its very motto, its chief distinction and its highest glory.

Mr. DAVID M'COWAN (elder), Glasgow, seconded the motion. He said:—These four declarations are quite transparent, and I am sure will readily receive universal acceptance. The last, which is perhaps the most important, amounts to a pledge or an obligation undertaken by every member of the Church to do what in him lies for its peace, its progress, its prosperity. The Church cannot afford to stand still. It must be up and doing. It must be aggressive. It cannot live upon past history, however grand or impressive, nor upon ecclesiastical traditions, however brilliant or honourable. Better far, I venture to say, that this Union had never taken place unless the members of this United Church are prepared to stand shoulder to shoulder in the presence of a common foe, and the Church, recognising its consequent responsibilities and putting forth its strength, is to become in the hand of Almighty God an instrument for the repression of all that is evil and for the advancement of the Kingdom of grace throughout the length and breadth of the land.

The motion was unanimously adopted.

The Assembly suspended its business for a quarter of an hour and then resumed.

INTIMATION OF COMMUNION.

Mr. R. R. SIMPSON intimated that the Communion would be dispensed to-morrow in the Hall of the Assembly on the Mound.

RESOLUTION OF THANKFULNESS.

Mr. THOMAS SHAW, Q.C. (elder), moved the following resolution :—

"The Assembly acknowledge with devout thankfulness the goodness of the Divine King and Head of the Church in guiding to a happy issue the negotiations for Union now accomplished. They see in this result the same grace which enabled their fathers from Reformation times to witness a good confession, and which has continued to bless and prosper the Churches throughout their separate history, in spite of much unworthiness and shortcoming. They look up with large expectation to Him who has led them hitherto, and they call upon their faithful people to abound in earnest prayer, that through the gracious outpouring of the Spirit of God upon congregations, and the fresh consecration of every office-bearer and member of the Church to Christ's service, the Union may bring with it a manifest and an abundant blessing."

Mr. Shaw said, Mr. Moderator, Fathers and Brethren, the resolutions of to-day have dealt of necessity with the details and mass of the Union. That which has now been reached touches its essence and its spirit. But we should indeed be a strangely constituted body of Christian men, did we not reflect with abounding gratitude upon the Divine counsel that has shaped the design, the Divine goodness that has accompanied the labour of this vast transaction. I grant the advantage which the Union Committee had in entering itself heir to the labours of its predecessor of 1863–73, I grant the happy change of times which has revealed increasing similarity of aims and solidarity of effort: but the records of this achievement disclose, to take one instance, perplexities of historical perspective which would have paralysed any body of men not moved and guided to a great issue by something above all earthly leading. I was not upon this Committee, but at various times and by various members I have been indirectly brought in touch and counsel with it. This is not the place to speak of the incessant toil of these men, of their heartsearching, of their unalloyed love of Union and of peace. I am not of course permitted to speak of legal questions—those notes of interrogation which must needs at times puzzle the brain of every spiritual institution when perforce it has donned a visible and earthly vesture. But it is a day of testifying and this I will testify : many deliberations in my humble sphere and in my comparatively short term it has been my privilege or my duty to know the heart of or to share—many deliberations in Church and in State ; but never have I known a series like this, so mastered by the aspiration to interpret God's will, so full at every stage of instant reliance on His wisdom and His leading, so splendidly oblivious of obloquy or cavil, so dominated by the desire to pass from prepossessions into the dominion of truth. I confess to you that the strain upon my faith would be too great if such a work as theirs could fail. But it has not failed: the United Free Church of Scotland is a fact. (Applause.) And as this institution which they have fitly joined together stands to-day a fresh and notable landmark in the annals of Scotland, we use the language of this resolution and we praise the Master-Builder who has blessed them so. (Applause.)

The event has for each and both of the uniting Churches its roots in the past, and the deeper we dig the more are we consoled and surprised to find how closely these roots are intertwisted and how far down they stretch. This disconcerts the worthy Free Churchman who is staggered by the marvel that the history of Scotland after all did not begin with the Disruption, or at least with the Veto Act. (Laughter.) It still more disconcerts the United Presbyterian who has been content to date everything from the Secession and Relief, and to liken all before these striking events to primeval chaos without form and void. Yet if we

would gather up the great measure of God's goodness to us in the event of to-day we must go back and still further back beyond the fatal 1712, the Patronage Act and the policy of Anne, beyond even the Revolution Settlement right into the period and heart of the Scottish Reformation. If I were asked to point to an utterance which most vividly fixed that vital distinction, the apprehension of which in succeeding years has brought into being one by one and at last united the elements which here commingle at this hour, I should cite that faithful witness whose irksome testimony consigned him to the Tower and then to death in exile among the Huguenots of France, our old and our common progenitor, Andrew Melville. (Applause.) The scene which surely here and now may be even once again recalled is familiar to us all: the palace of Falkland and the Sixth King James giving surly audience to a deputation from the Assembly. The younger Melville's Diary pointedly notes the King's "most crabbed and choleric manner" and we almost see and hear what follows:—"Mr. Andrew bore him down and uttered the commission as from the mighty God, calling the King but 'God's silly vassal,' and taking him by the sleeve, says this in effect, through much hot reasoning and many interruptions: 'Sir, we will humbly reverence your majesty always, namely in public. But since we have this occasion to be with your majesty in private, and the truth is, you are brought in extreme danger both of your life and crown, and with you the country and Kirk of Christ is like to wreck, for not telling you the truth, and giving of you a faithful counsel,—we must discharge our duty therein or else be traitors both to Christ and you! And therefore, Sir, as divers times before, so now again I tell you, there are two Kings and two kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Kirk, whose subject King James the Sixth is—and of whose Kingdom not a King, nor a lord, nor a head, but a member.'" (Applause.) Think of it, of its import, its daring, its penetration, its power. The headship of Christ, His Kingship over Kings, loyalty to that, love and fidelity and witness bearing for Him lest the "Kirk of Christ be like to wreck," here were written the condemnation of Moderatism, the encouragement to do and suffer for a pure and living Evangel which Erskine and Gilliespie and Cunningham and Chalmers in their several generations read, and in their doing and their suffering bequeathed to us, not alone a precious memory and an example but the very Churches which unite to-day. (Applause.)

Thus far for a pure Evangel; but the chain which binds the Secession and Relief of the eighteenth to the Disruption of the nineteenth century is not a single but a double linked chain. Their histories run together not alone on the line of a pure Evangel but of a free Evangel. (Applause.) If in the presence of earthly royalty the daring truth must be proclaimed which robbed it of its spiritual power and levelled it to membership in the Kingdom of the Saviour and the Sovereign Christ, how did earthly royalty and temporal power take all this? To tell the truth, they took it ill; and herein lies the secret of the horrors and the glory of the Covenanting trial. With that trial, in my judgment, we stand at this hour indissolubly bound up. For let it never be forgotten that the four Seceders of 1733 championed the terms of the Covenant; this they expressly avowed. But far deeper and closer than perhaps they themselves realised, was the hold which they had taken of the power and spirit of the Covenanting time—that age of heroism when law, pitilessly cruel and weltering through the blood of patriots and saints, was withstood by conscience and was at last overthrown. (Applause.) Then higher than all earthly power rose the majesty of the Divine command; Dissent stood side by side with Duty; and as Scotland through her tears saw her sons and daughters tortured and slain, there was burned into her heart and memory—for Secession, for Relief, for Disruption, for you and for me—that truth which gave her sacrifice its worth, that there is a Higher than the highest, and that God alone is Lord of the conscience. (Applause.) So the habit of a people's mind was formed. Further prolonged reflection confirms me in the deliberate judgment, which I here at this juncture of our national history repeat, that only because the Covenant had been avowed

in defiance of the law, did the despised Secession become a fact in the presence of the law. (Applause.) Scotchmen had learned how to suffer and secede. And when the Ten Years' Conflict closed in 1843 they had not unlearned it. If within the Church set up by law, conscience was cramped and Christ's people were not free, there was a "world elsewhere;" and so down all the generations of Scottish disruption and dissent there rings out the text chosen in the daybreak of the Secession,—"Let us go forth therefore unto Him, without the camp, bearing His reproach."

That two great Churches, sprung from like causes, moved by the like spirit, loving a pure Gospel, and braced and practised in the exercise of freedom, should at last come together is as inevitable as the fact that for a time they should glory in keeping, separate, that independence which was separately won. And as we gather together to-day, and join hand with hand, surely no thought of reflection upon, of disloyalty to, our past has crossed our minds. We have not laid down our independence—(applause)—we have not laid down our freedom; we have not laid down our love of a pure Evangel; we have not laid down our faith in that Lord to whom we look for help in this world, and for hope in death. (Applause.) Around us all the forces of secular concerns consolidate and organise. Labour closes its ranks, capital masses its forces, the landed interest marches as one man—(applause)—drink becomes an organisation so stupendous in power that a great living authority declares a question of the day to be whether it will not actually overmaster the State. These—good, bad, or indifferent—these all secular, these all for themselves. And amidst all this may not we unite—a spiritual body—not for ourselves but all for Christ? Ah! brethren, I admit freely that the secret is there. All for Christ: ease, comfort, prepossessions and no disturbance of these; if these and their like be our object, be the effect of this Union, then it will fail: we are become a company of arm-chair religionists, our moral fibre is slackening, the canker is already eating at the root of our spiritual energy; and a new age of Moderatism has begun. There are but two ways of it. We must either be transformed by the renewing of our minds, or conformed to the image of this world. With the latter comes ease and comes a curse. Yet the temptations to it are, I declare to you, beyond the power of language to describe, and never in such subtlety and volume have they beset a new institution. Material wealth has mounted and has spread beyond the range of dreams, till the vigour of Scottish life, its close and vivid contact with God to Whom the daily stress of common life so constantly and sternly drove it for comfort and fresh stores of energy and high resolve—these have lessened, and with that has come the danger that something else also will be weakened—viz., the vigour and nerve, the fearlessness and power of our Christian manhood. The demons of convention and expediency so stalk the land, that, if we cower before them, they will strike us, not as individual Christians, but as a collective body of Christians—they will strike us dumb. And that will be the saddest of all sorrows, for when we, who should be witness-bearers, are struck dumb, we shall also be content to be so. It is Moderatism in every feature of it, and may God in His constraining mercy save us from it. (Applause.) To breast the stream, to be willing to suffer and to sacrifice, to speak to King Demos, with his Pagan passions, to our democracy in the spirit of Melville, and as Melville spoke to King James, "With you the country and Kirk of Christ is like to wreck, for not telling you the truth, and giving of you a faithful council. We must discharge our duty therein, or else be traitors both to Christ and you." Yes, therein is the test, we are either followers or we are traitors. Yet our charter has its consolation and its guarantee. The allurements of place and power, the virtue of compliance with the existing social order, these will never probably be presented to us officially again, we are too strong for that. But unless a fresh measure of consecration be granted to us as individual members, bracing us to a determined loyalty to Christ up to the point of obloquy and sacrifice, the same thing will be repeated on a smaller and multitudinous scale. And this is the charter for our individual, as it has so often been in the crisis of

our corporate history. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure." (Applause.) And herein lies my hope for this Union, that it will stimulate and quicken us in interpreting the very mind of Jesus Christ, in bringing every question, public, social, and private, to its moral bearings, to the touchstone of His law and of His Spirit; and by the preached word, by the Divine ordinance, and by the association of Christian men reveal to us, in spite of the incense of priestcraft, the mists of prejudice, or even the smoke of battle, reveal to us afresh the dear and blessed lineaments of that Divine Leader in the very majesty of His Headship, that Leader Who will draw all men unto Himself, and to follow Whom is life eternal. (Loud applause.)

Dr. ALEXANDER WHYTE, Edinburgh, seconded the resolution. He said:—If I had the misfortune to be a minister in a congregation where there was a single atom of doubt or hesitation or apprehension about this Union, I will tell you what I think I would do. It used to be a fine fashion—and you might return to it next Sabbath—for the minister to report to the people, as well as to his co-presbyters when he went home, the great work that had been done in the General Assembly. Well, if I had the misfortune to be a minister of a congregation that needed to be instructed or exhorted about this Union Assembly, I would take up this clause in this resolution and I would work it to the bottom—"Our fathers from Reformation Times." If I am not wrong, my pulpit instincts, if I have any—(laughter)—would lead me to descend into that clause and to work its inexhaustible vein of instruction and impression. There is nothing our people like—my people, at any rate—so much as a kind of historical illustration and résumé of some great truth that has become hackneyed and commonplace to them. Well, this question of the duty of Union and the privileges of it, and especially the way that all Christendom is rising round about us to salute us and to pronounce their benediction upon us, if I could convey to my supposed hesitating congregation a picture of this week and of this House, I think I would carry conviction to every understanding, and to every imagination, and to every heart. I would just give my young friends here—for I am an old pulpit hand—who have people in that difficulty, an idea of what I think I would do. Pardon me, if I seem to be presumptuous, but you must just take it, because I am led into this line.

Well, I would do this. I would say that I saw representatives from the Church of John Calvin—and you know that would impress some strong constitutionalists—(laughter). I would say more to impress them, but I would begin with that. I would say I saw them sitting yonder, and shook hands with them, and heard the strange and tender tones of real and genuine Calvinism spoken from the platform—you will hear them to-night; you will hear them to-morrow—friends of mine will be heard to speak out of the pastoral and living and evangelical experience of the Church in Geneva. I think, in this way, I would have gained some people already—I know it would gain me largely if I were sitting in a sulky and doubting mood in the pew.

Having exhausted Calvinism I would certainly be sure to carry them captive on the next line. I imagine myself at Lochalsh—I think I could carry even Lochalsh captive. (Laughter.) I would say, "We had the Puritans with us; we had the great sons of the Puritans on our platform, and living in our houses, delighting us with their culture, their scholarship and power, and that we heard their voices, and the great voices of England in her greatest age resounding through our new United Assembly." I do not need to tell you, Sir, but I might need to tell my congregation, if they were doubtful, that we had a representative of John Owen; and I would work John Owen strongly. I would be honest and pay compliments to the magnificence of John Owen's saintly mind. I could do that *con amore*, and when a man does that there is no saying how far the argu-

ment may carry. I don't know if some of you could do that—(laughter). Purchase the right to quote John Owen. Sell your coat to get him. You will never grudge the day when you first took off your coat to master John Owen. (Applause.)

Then we have not only John Owen here this day in his representatives; but we have also the representatives of my own Thomas Goodwin. I say "my own" because nobody knows him but myself—(laughter)—I will tell you what I often say to my class, that he is the foremost pulpit genius, the foremost pulpit orator of that magnificent Puritan generation. I am ready to face the whole world of men that know anything about the question, upon that. I think I see Dr. Robertson Nicoll here, and I remember he said he was the genius of the Puritan pulpit. For thirty or more years I have been working that mine and it is not yet exhausted. I would say, then, to my people—"Have not I given you again and again some sappy pieces out of Thomas Goodwin?" Well Thomas Goodwin is here in the person of men whom you will hear to-night and who will, perhaps, in more modern English, in the English of Newman and Spurgeon, give their testimony that Thomas Goodwin's spirit and genius and message to the Churches is being honoured and fulfilled in this Union Assembly. By the way, here is beside me Joseph Parker. You go to the City Temple and you find Thomas Goodwin's name as one of the first ministers of that congregation in the place of honour in the lobby; and then you find Dr. Parker in the pulpit, and you will, maybe, say Dr. Whyte was not so far wrong after all. (Laughter.) We have, perhaps, the greatest pulpit genius in the English pulpit here with us to-day, and you will hear how his big head and big heart are with you in this great movement.

Then you have John Bunyan. (Applause.) I know how that would tell in some quarters. You will find his representative. We had him at breakfast this morning in a delicious speech by Dr. Maclaren. (Laughter and applause.) We have living men whose pride in Christ it is to bear these great names, and whose great office it is to hand on their theology, and their preaching, and their devotional life to another generation. I do not know of anything except the appearance of the Master Himself that would impress God's people more than just to tell them these living and breathing representatives of those great men of scholarship, theology, and evangelical genius were all present in the body to bear the testimony of their Churches, and to speak the good and blessing they bring to this United Assembly, as representatives of their great powers and influence.

Then you will have John Wesley represented here. And we had a fine message read from the great Evangelical Alliance, that living body of missionary-minded aggressive Christians. (Applause.)

I know my argument would have been won long before this, but I would tell them also the story of the Marrow men—I would need to read it first myself, however—(laughter)—I would say, "Now young people"—and that will make the old people sit up—"I will tell you a story." And I would tell them how Thomas Boston, when he was still "on the scent for salvation," to use one of his own Shakespearian phrases, looked in one day in his pastoral visitation upon an old soldier who had returned from the Civil War in England, and who had bought a copy of that English classic, "The Marrow of Modern Divinity." It was lying in a window and Boston when he saw this book opened it—he had never seen it before. "Give me a read of this book," he said. "Surely, sir, take it with you," was the reply. He took it away and read it, and that was an epoch in the history of the Church of Christ. Boston sent it to Hog, of Carnock, one of the foremost minds in the Kirk of Scotland of that day. He handed it round to the fathers of those whom we used to call our United Presbyterian brethren—Ebenezer and Ralph Erskine. And that little volume became so popular that at last an enterprising Edinburgh publisher put out a fine edition, and it sold like Bunyan's "Pilgrim's Progress" itself. And it is a more attractive, dramatic, literary, interesting book than you

imagine, if you haven't it in your own marrow, and those who have do not need my compliments.

Well, I would say to the people, "I have not sat much in United Presbyterian churches, but those who have eyes and ears in their heads for the best preaching in Scotland have told me that perhaps of all our three Churches, Established and Free and United Presbyterian as they once were—that of all the three, the Marrow genius has been found more in the United Presbyterian pulpit than in either the Established or the Free." (Applause.) I do not give you that as my own testimony, but as the testimony of men who know what they are speaking about, and whom I believe, men who have ears in their heads, and hearts in their bosoms. They have told me so. I think I should say that what has drawn me most of all to the United Presbyterian Church is this sympathy with the Marrow literature, Marrow spirit, and Marrow preaching, which, I honestly believe, has been in United Presbyterian pulpits more than in Free Church pulpits. I ask you in the name of the Head of the Church not to pass by that splendid banquet for your people that is contained in the theology of the Marrow Divinity—put it into Newman's or into Spurgeon's English if you like, or fine English that will carry and captivate them as in days gone by. I may be wrong in thinking it, but it is my belief that if this was held up before our Highland people, they would be staggered and say—"Oh, where are we? Is this possible?" "Possible, do you say? Come to the manse, and I will show you with your own eyes. Read the newspapers, and you will see that the Fathers and Brethren who represented the Marrow men, met in that magnificent building to give a new start to Marrow preaching." I may be wrong in thinking it, but I would try that method with my people, if I had the misfortune of being a minister of a congregation where there is one atom of doubt about the legitimacy or wisdom of this great movement.

Now, not only with these past men would I deal, but with the living men of to-day. I would hold up this newspaper cutting and say that I had taken it from the *Scotsman* newspaper of this week: "On the initiative of Mr. A. H. L. Fraser, C.S.I., Chief Commissioner of the Central Province of India, the Queen's honoured servant (that's national religion), all the Free and United Presbyterian congregations in India have agreed—(1), Special references to Union shall be made in sermons preached next Sunday; (2), On Wednesday next, as nearly as possible at the time the Union is being consummated in Edinburgh, meetings shall be held for thanksgiving, and prayer for blessing on the United Church; also arrangements have been made for flashing the decisions of the Synod and Assembly to Nagpore from whence they would be telegraphed to other Indian stations."

Then I would add that as all the missionaries of the Church of Scotland came out at the Disruption—nothing warmed the heart and strengthened the judgment of the Disruption Fathers so much; they took it as a direct witness from their Head when these men to a man came out and threw in their lot with our impoverished and cast out Church—so we have them all with us in this Union; and you have one of the foremost servants of the State and of Her Majesty in India, sending out this message and spreading through all India the news of what is being done under this magnificent canopy here this afternoon.

Then the best shot in my locker would be this—and I ask the reporters whom I see here to give it. I would say to them: You might do worse than print it in letters of gold to-morrow or even to-night. I would like all the souls that have been blessed by Spurgeon's ministry, all the thousands far and near and over sea and land, I would like all the friends in the Highlands, who, when the snow was ten feet deep, so that they could not get to church, have had many a sweet Sabbath day at home with "Spurgeon's Sermons," I would like them to read what Spurgeon said when our fathers were wrestling for this Union in former days:—"I would dearly like to be present at the wedding and throw the old shoe after the happy pair. I would be very happy to throw my earnest prayers into the great treasury that I believe will come from the

Churches in England and on the Continent, when they learn that the brethren of the Free and United Presbyterian Churches have been happily married in the Lord, and are about to enter upon house-keeping as one." (Applause.)

The resolution was then adopted.

The MODERATOR, calling upon Lord Aberdeen who next spoke, said:—I have the very great pleasure of introducing one whom we all welcome with great satisfaction. He is an elder of the Established Church, but his name is welcomed and honoured in all the Churches of the saints—Lord Aberdeen.

Lord ABERDEEN, who was most cordially received, said:—Moderator, Fathers and Brethren, I do not think that my name appears on the authorised programme, but nevertheless you will have observed, I trust, that I only rise under the direct authority of the Chair. I think we shall all feel that there is a vast encouragement and vast significance, not only in the great fact of this historic and memorable Assembly, but in the manner and method of the proceedings thus far conducted. All who were present in the early part of the day must have been impressed, I think, first, by the spirit of devotion which seemed to pervade the gathering, and secondly, by the absence of anything like self-complacency or self satisfaction intruding on the feeling of thankfulness to Almighty God which permeated the devotional exercises and also the utterances which followed. (Applause.) This is significant and encouraging, and nobly were this attitude and this tone which we all should desire to cultivate, enforced and pressed home in the great address of the Moderator. (Applause.) There is another aspect, which in one sense is an outside aspect, but not unimportant, to which I desire to allude—I would refer to the manner in which the general public seemed to have taken hold of and followed with the closest interest this movement and its consummation, because the streets this morning were crowded, especially in the neighbourhood of the procession, with a sympathetic gathering of people, evidently identifying themselves with what was going on in a manner, if on a smaller scale, similar to that with which the people of another city, a still greater city, the Metropolis of our Empire, took hold of the proceedings of last Monday on the arrival of the City Imperial Volunteers. (Applause.) There was, however, this difference, that the arrangements of the police and all the organisation in connection with this gathering appear to have been admirable and successful. (Applause.) As to the arrangements on the other occasion, perhaps the less said the better. There is another aspect yet, connected with what I have been alluding to—that not only the people of Edinburgh, but the people of all Scotland, have been in sympathetic and close fellowship with what has been going on. I say "of Scotland" because I trust I am only one single representative of a vast host, who are not, as it were, in the interior of the movement, but who are sympathetic spectators—nay, more than spectators, who are in alliance with you in heart and mind. And not only are Edinburgh and Scotland with you. From throughout the world there have come forth expressions of sympathy, concurrence, and thankfulness. We have been reminded of other unions. I cannot help thinking of what I have witnessed in Canada—(applause)—as regards the great results of the union of the Presbyterian Churches in that great portion of the British Empire, and perhaps especially the manner in which home as well as foreign mission work has been stimulated, fostered, and encouraged in the most practical manner. Canada, as you are all aware, is a country of magnificent distances, as the phrase goes, and there is a vast amount of outlying pioneer work to be done. The united Presbyterian Church of Canada has been able to place men just where most needed—men who have nobly carried the torch of religion and true godliness into places where there was much to discourage and dishearten. That is only one example of the fresh energy resulting from such a union as has been carried out to-day. I cannot sit down without alluding to the more than kind introduction given me by the Moderator. He alluded to my connection with the Established Church in Scotland, and that much to my satisfaction, although I am in no sense a delegate or appointed representative of that Church, but only one of the sympathetic

onlookers, and one of those who rejoice at this first step; for, like the Moderator, I hope it is but the first step to a larger Union. I hope that there is a still better time coming. (Loud applause.) I thank you, reverend Fathers and Gentlemen—Friends all—for your kind welcome.

Lord KINNAIRD, who responded to the call of the Moderator, and was also cordially received, said:—At a moment's notice I have been given the opportunity, as a member of the Church of England—(applause)—of adding the hearty congratulation of, I believe, many hundred thousands of our members at this Union. (Applause.) We rejoice at the many forces making for Union, when there are on the other side some who would try to separate us in our Gospel and Evangelical work for the world. (Applause.) Every opportunity, therefore, that sister Churches that have one God, one faith, one baptism have of joining with their fellow-worshippers is to be welcomed. We rejoice over anything which brings us together, and some of us believe the possibility of much greater Union. Even if it be not corporate union, there may be that living sympathy that recognises, as the missionary societies do, that there shall not be over-lapping—that where one missionary society has come in, another will not go in and interfere. In this way, in the Continent of Europe, in Greater Britain beyond, and above all, in the great field of the world, if we could only see more and more eye to eye, recognising that honestly we may have different opinions on Church government, that we may have different opinions as to exactly how the native Churches should be organised and set to work, but believing there is a common union, higher and above that, namely, that we love the Lord Jesus Christ, we would realise that He alone can heal the troubles, pains, and sufferings of humanity. Because we realise that we thank God for every influence which brings us together and enables us to see across the little walls that may remain. God grant that they may get lower, and also, so that we may get more easily over them let us not put glass bottles and broken glass on the top, but let us get over as fast as we can. I believe many join in England in prayer with you to-day, and we pray that you, Mr. Moderator, may have a blessed year of even greater influence than you have ever had, and that as you go all over Scotland you may feel you have not laboured in vain, but that our Heavenly Father has given you the inestimable blessing of being the representative of this United Church. God grant that we may see the beginnings of a mighty revival in this and other countries, and that we may determine, God helping us, that we will justify this Union, by showing a united front on behalf of our Lord and Saviour Jesus Christ. (Applause.)

The Assembly adjourned at ten minutes past three o'clock, to meet again at seven.

EVENING SEDERUNT.

The General Assembly resumed in the evening at seven o'clock—Principal Rainy, Moderator.

ADDRESS TO THE QUEEN.

Dr. WALTER ROSS TAYLOR, in name of the Committee appointed on the subject, submitted the following address to the Queen:—

"To Her Most Gracious Majesty, Queen Victoria.

"May it please your Majesty,—

"We, the ministers and elders of the United Free Church of Scotland, having this day effected a Union between the Free Church of Scotland and the United Presbyterian Church, and being convened in General Assembly, desire on this first day of our meeting to approach your Majesty to offer an expression of our

loyal and devoted attachment to your Majesty's person and throne, and of our earnest prayer and hope that the Union now formed may tend to the promotion of godliness and brotherhood both in this land and throughout your Majesty's wide dominions.

"We are devoutly thankful to Almighty God that although the events of the passing year have been of an exceptionally anxious and sorrowful character, weighing heavily on your Majesty's mind and heart, and although to these anxieties was added the distress of family bereavement, your Majesty's strength and vigour have been graciously sustained, and we earnestly pray that under the fresh sorrow that has fallen on your Royal House through the lamented death of your Majesty's grandson, His Highness Prince Christian Victor, Divine comfort and strength may be continued to your Majesty.

"We are profoundly grateful to your Majesty for the many benefits which, in common with the whole country, we have enjoyed under your Majesty's beneficent sway.

"We mark with ever-growing admiration and affection your Majesty's thoughtful interest in your people, of which your Royal visit to Ireland was a recent illustration, and your constant solicitude for their welfare and happiness; and it has been a special gratification to us to observe the signal manner in which the Colonies and Dependencies throughout your Majesty's Empire have this year shown that they warmly share in our cherished feelings of love and loyalty. That God in His goodness may speedily restore peace and prosperity to the lands that have been desolated by war and famine, and may richly endue your Majesty and your Royal House with the blessings of His grace in Christ Jesus, is the fervent prayer of your Majesty's most obedient and faithful subjects." (Loud applause.)

Mr. D. M. WATSON (elder), Bullionfield.—At such a turning point in our Church and National life we have cause to look forward with faith and hope, and also to look back with thanksgiving. Children as we are of the Reformation, of the Covenanters and their struggles, of the Church of the Erskines and Gillespie, of Chalmers, Candlish and Cunningham, we each have cause to say, "Bless the Lord, O my soul, and forget not all His benefits." And among these benefits it would ill become us to forget how much cause the British Nation, as a whole, and specially Christian people and Churches, have for thanksgiving to God for the gift to us of our Queen. (Applause.) Not only have we, during her long reign, enjoyed temporal prosperity and seen wise and equal laws, securing increasing self-respect and comfort throughout the Empire, but we have seen and daily see in joy and sorrow the power of her example, personal character, and devotion to duty, affecting for good the whole tone of the public and private life of our nation. (Applause.) Our Queen is placed in a lofty position which she adorns, and her life speaks to every household, however humble, of the beauty and influence of high aims and personal goodness. I have to propose that the address be forwarded to the Secretary of State for Scotland for presentation to Her Majesty. (Applause.)

Professor CRUM BROWN in seconding the motion, said:—The two Churches now happily united, and the members of these Churches, have always been loyal to the Crown; and it is right and becoming that the United Free Church should through its first General Assembly present a dutiful address to the Queen in token that the changes in our relations to one another make no change in our respect and devotion to Her Gracious Majesty. Our allegiance to the King of kings makes loyalty to the Queen a religious as well as a civil duty. We cannot be sufficiently grateful to God for having in His good providence given us a Sovereign whose private virtues and constant loving care for everything that concerns the good of her subjects make this duty a privilege and a joy. We pray that she may be long preserved to reign over a people who love as well as honour her. (Loud applause.)

The motion was unanimously adopted, and, on the call of the Moderator, the Assembly joined in singing the National Anthem.

DELEGATES FROM OTHER CHURCHES.

The Delegates to the Assembly were introduced by Principal HUTTON, who said:—Moderator, Fathers and Brethren, We are privileged to have with us to-night honoured Deputies from other Churches far and near, and it has fallen to me, an honour and happiness I esteem, to introduce to this General Assembly, the first Scottish General Assembly I have ever addressed, these distinguished visitors. Their presence itself would make the occasion memorable, and I only regret that the severe time-limit unavoidably imposed prevents us doing justice to them in our programme, or by individualising reference; and it is no moment to linger simply to express personal or private feeling.

Only one sentence preliminary to my brief duty, I may be allowed. And, Moderator, that is to say with what high satisfaction I address you as occupant of that great Presbyterian Chair to which you have been called by universal acclaim—making history; the chief seat of a Church, which, while it knows the respect due to human laws, and how to pay its tribute of occasion to an earthly sovereign honoured and beloved, bows, in the sphere of sacred reserve, to no authority lower than that of the Lord of the conscience, the sceptre of our one and only Head. (Applause.)

Some of the esteemed and honoured Brethren have come in courteous response to our invitation that they should address us; most of them by the spontaneous appointment, as foremost men. of their several Churches, in the spirit of Christian fraternity and salutation. Among them are representatives of Continental Free Churchism, the veteran Waldensian Church, and others, Italian, French, and Belgian, holding the fort in many beleaguered posts and outposts; Colonial leaders from the Dominion of Canada, Victoria, and South Australia, from the Presbyterian Church of South Africa, and of Jamaica; noble missionaries from fields once only wilderness, now begun to blossom and bear fruit, and fields still fields of peril—(applause)—men whose praise is in all the Churches, Wesleyan and Calvinistic Methodists of England and the Principality, men of the Baptist Church, and the Congregational Union of England and Wales, typical of the theological culture and life, the pastoral and pulpit and platform eminence of English Nonconformity—(applause)—with its great record, and its, I think, still unfinished struggles—these and our federated friends of the English Presbyterian Church, all a much needed salt to our English Protestantism. (Laughter and applause.)

The nearest shore sends us the Irish Presbyterian phalanx to remind us of common ancestry, and from beyond the oceans Presbyterian and other kindred hail us. And last, not least in affection and regard, our next door neighbours ecclesiastical, north of Tweed, of various denominations that I need not specify, who bring, in emulous Catholicity, their Christian greetings. Besides, shall we not say? others—some of whose voices we have been privileged to hear to-day—whom we cordially receive, Episcopal and Established Church—(applause)—informally representative, but present with us, in the friendliness of Christian neighbourhood and goodwill—(loud applause)—all drawn to us by the magnetism which belongs to all great Christian occasions, inaugurations, and new departures even in this wicked world—(laughter)—especially where there is the charm of high espousals, the sound of ecclesiastical wedding bells. We welcome and are thankful for their presence.

What was it that the old poet said?—

> "Needful auxiliars are our friends to give
> To social man true relish of himself."

So it is good for us in our preoccupations of detail and amid our mutual absorption and first engrossments to be reminded of the wider Christendom that there is, and the varied wants of the widening world around us. It is good for ourselves to open our windows and doors and let in the light and air

of outer Christianity. (Applause.) So that what may happen to cleave to our thoughts to-night that is of too provincial, or even too national a cast, may be corrected, enlarged, and brought into line with the great Christian universals—so that instead of it being only Scotland—and that it shall ever be, Scotland for Christ, ours may be the still larger motto: the World for Christ! (Applause.)

We receive them with a true embrace of the common faith, and the holy kiss.

And I hope it may not be wholly unrefreshing to our friends themselves to associate with us. I hope they may find an atmosphere they can breathe among us—something of what we wish, at least, to prevail among us, something of what we trust has been in part characteristic of our history—a spirit of Gospel liberty, a spirit of Gospel truth, and a spirit of Gospel enterprise; something of faith, hope, and charity—these three, not forgetting which is the greatest. (Loud and prolonged applause.)

Wesleyan Methodist Conference.

Mr. FREDERICK W. MACDONALD said:—I have the honour to present to the first General Assembly of the United Free Church of Scotland an affectionate and respectful address from the Wesleyan Methodist Conference on behalf of the Methodist Churches. (Applause.) The Methodist Church is not much in evidence in Scotland, and Scotsmen may well be excused if they are not intimately acquainted with its history, or with its present condition and influence throughout the world. I may, therefore, be allowed, perhaps, to explain that the Assembly whose greetings I bring is the Conference established by Wesley for the direction and oversight of the work of God, which originated more than a century and a-half ago, and which is the parent of all the Assemblies of Methodism throughout the world. The sympathies of the Methodist Church with the Free Church of Scotland are no newly-awakened affection. During the anxious months that preceded the great Disruption, a petition signed by all the Wesleyan Methodist ministers then resident in London was presented to the House of Commons, urging that such legislative measures should be introduced as would relieve the Church of Scotland from its present embarrassment, and enable it securely, and without interruption, to render unto God the things that are God's, while, as in duty bound, it would equally render unto Cæsar the things that are Cæsar's. The Conference, which in those days was a somewhat conservative and cautious body, so far transcended the usual limits of its prudent procedure that it passed a resolution expressing its entire approval of the principles for which Chalmers and his noble associates made their memorable departure. (Applause.) In England with our limited southern faculties of looking over such distances—for theologically and ecclesiastically Edinburgh is more than eight hours from London—(laughter)—we have not been able to follow all the niceties of your ecclesiastical history, but we are under no mistake in respect of the character and spirit of the Churches whose happy Union is affected to-day. We know their evangelical character. We know something of the admirable men they have furnished for the service of God and mankind, in Church and in State, and we have paid again and again our tribute of admiration and esteem for their zeal on behalf of Foreign Missions. Disruption and Secession are terms which in themselves do not woo the reader by their geniality or gladness, but we do not disparage the great contests of which those terms are the memorials, as we know that through Disruption and Secession, through strife and suffering, and even through martyrdom, it has pleased God to lead the Church of Scotland, and that such strife and suffering were to be intended to produce the soil and the atmosphere in which a still more generous husbandry would be carried on, and which would yield in after years still more glorious harvests for the Kingdom. (Applause.)

Presbyterian Church in Ireland.

Mr. J. M. HAMILTON, Moderator of the General Assembly of the Presbyterian Church in Ireland, said :—As the representative of the eldest daughter of the Church of Scotland, I bring you this evening the hearty and unanimous congratulations of our General Assembly, and our fervent prayer that the blessing of God may rest in rich abundance upon the Union so happily consummated. In doing so, I feel that I am walking in the footsteps of my predecessor, who, in May, 1843, joined the historic procession from St. Andrew's Church to Tanfield. (Applause.) It was the earnest prayer and hope of our covenanted fathers that the Reformed Church of these kingdoms should be United, Free, and Presbyterian. For that end they laboured and prayed, they struggled and fought, and many of them suffered the loss of all things. Into the causes of their failure to secure it, it would be out of place for me at this time to enter. Suffice it to say that we believe the transactions of this day are a great and forward step in the direction in which they sought to go. And we trust that the barriers that still remain and retard the fulfilment of their hope will soon be removed, when the various sections of the Presbyterian Church in these kingdoms will be represented in one General Assembly. (Applause.) Of course wise men tell us that our hope is vain, that the antagonisms which have existed in the past will continue and gather force in the future, and that, finally, another Disruption will terminate what they are pleased to call this unnatural alliance. They remind us that of all men Presbyterians are most liable to differ. They say that to discern and to make differences is the leading characteristic of the Presbyterian mind. They concede that our differences are not as to small matters, as what we shall eat and what we shall drink, and wherewithal we shall be clothed, but upon great and far-reaching principles. Therefore we differ conscientiously, intensely, and destructively, each side believing that its own blue is the only true blue worthy of the banner of the Covenant. Looking back upon the past history of Presbyterianism in Scotland and Ireland we dare not say that it shall not be so. For that history tells us how the tempests have raged around our Church until she lay like the temple of Solomon before the Babylonian host, a ruin great and terrible. But we believe that it shall not be so with the United Free Church of Scotland. (Applause.)

Speaking as the representative of a Church which sixty years ago formed a Union similar to that which you to-day have entered into, we can truly say that no such danger is immediate. Nay more, we can say that the two denominations which became one in name then are now one in thought, and purpose, and effort, from Malin Head to Cape Clear. God has blessed us and made us a blessing. Every year finds us more firmly consolidated than the year which preceded, and more earnest in our great work of winning Ireland for Christ.

We feel assured that your Union will be equally blessed of God, for you have not entered it without asking His guidance, and obtaining His help. Having a just sense of the value of Union, and a reasonable faith in its pursuance, you need not be afraid. If a wise estimate of your responsibility as a Church of Christ, and the grand opportunity which God is giving you, be developed in every mind, this holy alliance will be preserved, and the Presbyterian Church in Scotland will grow in spiritual power and holy beauty till the dawn of the Millennial day. (Applause.) Standing as we do on the threshold of a new century, seeking to fulfil the will of God, and to live out Christ's prayer for His disciples, may we not expect that, in the years to come, God will hear and answer our cry, "Wilt Thou not revive us again?" We are grateful for what by Divine grace our fathers wrought, and as we count with pride the strong towers and the stately palaces of our Zion which they built let us seek to catch some of the godly spirit which animated them, that by the same grace we may be enabled to do the solemn and important work which now devolves upon us. Let us go forward deriving courage from the grand possibilities which are

stretching out before the Church we love and serve. And to God be all the glory! (Applause.)

Presbyterian Church of England.

Dr. JOHN WATSON, Moderator of the English Presbyterian Synod, said:—I have the honour, through no merit of my own, but the favouring accident of circumstances, to represent here the Presbyterian Church of England, and I bear the respectful and hearty greeting of my Church to you upon this auspicious occasion. No one, surely, who was present this forenoon can ever forget the day, and the day will be remembered long after the youngest of us has fallen on sleep, for there are days of grand endeavour which are safe from oblivion, and which become dates in history. Many persons outside our communion, possibly outside the Christian faith, are thankful for this Union, because, at any rate, it means that the resources of strife—of that most unfortunate strife, the rivalry of religious denominations—have been so far lessened, and the forces of righteousness in the commonwealth have been consolidated and strengthened. Englishmen certainly, with their patient, good-humoured intellect, have been explaining for days past to their neighbours in public conveyances the difference between the Free Church and the United Presbyterian Church—(laughter)—and they have come to hopeless confusion. But Scots, sitting beside them in a massive silence, have accepted their unfortunate failure as a tribute to the subtlety of the Scots intellect, and their generous attempt as a respectful tribute to this ecclesiastical event. (Laughter and applause.) No one can rejoice more keenly over this Union than the Scots scattered abroad, to whom it will be tidings of great joy. Wherever he goes the Scot carries with him his passionate love of his country, which he left reluctantly, and to which he would at any time from foreign countries return, were he not hindered by noticing the dearth of able men in those countries to manage their national affairs, and to gather the harvests which are being lost. (Laughter and applause.) And he has his national aptitude for theology, through whose mazes he moves, whether he goes to Church or not, with steady and confident step. He also delights to describe with gusto even the severity of his Church, with a kind of ill-concealed delight over how she dealt with him, as when a lad enlarges on the thrashings he got from his schoolmaster. (Laughter.) When the exiled Scot returned on occasion to visit his Holy Land, he regarded the divisions in the religious life of Scotland with a regret which sometimes, he thought, the home Scot did not always feel. He could not look upon the ruined cathedrals, with their broken carved-work, without realising how great a price had been paid for the purity of the Church at the Reformation—the partial blighting of letters and of art for centuries—and he could not turn from the kirkyard, the kirk, the manse and the school, which for centuries had formed the centre of the intellectual and spiritual light unto a parish, and visit the other two kirks that might also be dear to him, without feeling that the Church in Scotland had bought her freedom with a great and a cruel price. It will be to him a joy to know that now, in the future, it is not to be gain with a reduction of loss, but gain altogether, as branch after branch of the ancient and one Church that represents the minds of the Scottish people come together in unity—(applause)—and I think his joy will not be the less that this unity has been accomplished with a careful regard to conscience, and upon spiritual grounds.

It is a tragedy when the State attempts to compel unity by injuring the consciences of men, and fostering disloyalty to the State; and a worse tragedy when the Church herself seeks to compel unity—six congregations dictating unity at the point of the sword to three other congregations. The unity we all desire is that which is attained where every man keeps a clean conscience and a clear mind, but comes so near to the great Head of the Church and centre of all life, that barriers pass away before that fire, and men, being one in Christ, become one with one another. (Applause.) As I speak my thoughts go back, though I am not an old man, to the days of the former Union debates, and I remember the men who spoke on both sides. Past voices are in my ears, and we are thankful

surely to-night, if I might speak as one of yourselves, that there are with us not only the honoured Moderator, but also Professor Smith and Dr. MacEwan of the leaders of the two front benches. It must have been a sad day, into whose sadness I suppose every opponent of the Union then entered, when the men who had prayed and planned for that great event abandoned their endeavour for the time, lest, seeking unity, they should create a greater disunity. This afternoon I was informed that that eminent man and great Scots ecclesiastic, Dr. Candlish, was heard to say on that day that he felt like a man holding the plough when the plough had come to a stand in the frozen furrow. It did not come to a stand because he took the plough and looked back; only because it was not then the will of God that the furrow should be completed. The springtime now has come—(applause)—and with its softening influence the furrow has been drawn to the end of the field—(applause)—and all men here who are fighting for hard and, perhaps, beaten causes, may take courage from the issue of this delayed event.

Before sitting down, let me say, and I venture to say it only because it has received the sanction of the Chair, and I noticed your approval of it to-day, that all over the world, outside Scotland, Scots will long and pray for the greater unity for which they believe and hope this is a preparation. (Applause.) Years ago I used to worship in St. Giles' Cathedral when it was divided into three churches, and as we went into the church in which I worshipped we saw the people turning into the other churches, all of the same creed, all to follow the same worship, all to be covered by the same roof. Sometimes also in worshipping in Trinity College Kirk, we used to hear faintly the sound coming from the other congregations, the sound of praise. Now, when the Scot coming up to his Jerusalem goes to the Mother Kirk of his faith it is open from end to end—one church—and the banners of the regiments, symbols of ancient heroism, are hanging above his head. Many outside Scotland will pray that, as one division has been taken down, so another will be removed by hands working on both sides of the wall. (Loud applause.) By-and-by there will be, better than a cathedral of stone and lime, the ancient Kirk of Scotland again, one, open and free; and there will be seen in this dear land, in a sense it can hardly be said of any other land,—one Kirk and one nation, and that Kirk the guardian of the nation's liberty and the incorporation of her highest ideals, to guide and lead the national life to ever higher issues. (Applause.)

Presbyterian Church of Wales.

Mr. PRYCE DAVIES, Chester.—I hold in my hand a resolution passed by the General Assembly of the Presbyterian Church of Wales, or as we are better known in our own country, Welsh Calvinistic Methodists. I am not going to read the document, but we are here to convey to you the greetings of the Welsh Calvinistic Methodists, and we represent a Church that has 160,000 communicants, and 320,000 adherents. We are here, for one reason, because of the great similarity between your Church, your newly formed Church, the United Free Church of Scotland and our Church in Wales. Your doctrine and ours are identical. The resolution refers to the two Churches united to-day as two noble examples of fidelity to the fundamental truths of Evangelical Christianity. You cling to the Incarnation and the Atonement as the essential principles of the Christian religion; so do we. These are the truths proclaimed on the hills and along the vales of Scotland, and the very same truths are proclaimed from the Presbyterian pulpits of Wales. We are identical in doctrine. We are very like one another in Church government. The Presbyterian element is a very conspicuous one in our Church government; but our churches are independent to a very great degree so long as they are able to manage their own affairs, if not, we have the Presbytery, Synod, and General Assembly to appeal to. A very strong Welsh Calvinistic Methodist would say that the government of his Church is a combination of the best elements of Congregationalism and Presbyterianism. Our church-session has not the authority and the power of your kirk-session; we are inclined to be a little more democratic than

you. There is an analogy between the origin of your Church and ours. You came out of the Established Church of Scotland; we in one sense came out of the Established Church of England. You came out as a body, but we did not do that. The founders of our Church came out of the Established Church. Some of them were clergymen of the Church of England; but they went beyond the limits of their respective parishes to proclaim the everlasting Gospel. They travelled the length and the breadth of the land. The Lord blessed their ministry. Souls were saved by the hundreds. These had to be cared for, taught, and guided. Churches were formed in various parts of the country, and this was the origin of our denomination. You unwillingly left the Establishment, so did we. The founders of our Church left the Established Church just about the time Ralph and Ebenezer Erskine left it in this country, about 160 years ago. There are so many things in common between your Church and ours that it is natural for us to sympathise with you and to rejoice with you in your prosperity. (Applause.) We are here because the Presbyterian Church of Wales owes a debt of gratitude to Scotland. Some of our best men—our safest leaders and most powerful and eloquent ministers were educated in the Scotch universities when we had no universities in Wales. The founder of the first college in Wales destined for the education of ministers had his education in the University of Edinburgh. He was here when Dr. Chalmers was alive. I refer to the late Rev. Dr. Lewis Edwards of Bala, the father of the late Principal Thomas Charles Edwards, whom many of you know through his able works such as his Commentary on 1st Corinthians, Lectures on Hebrews, &c. The Presbyterian Church of Wales is more indebted to these two men—father and son—for their educated ministry than to any other two men. The father took his degree in Edinburgh and received some inspiration here, returned to his native country and, in the face of many difficulties, established a college to teach ministers. This college told wonderfully on the efficiency and the development of the Presbyterian Church of Wales, and every Welshman educated in Scotland has a very warm corner in his heart for the Scotch people. (Applause.) We look on this Union as a great and important event which will influence not only the Scottish Churches, but the Churches of the world. We look upon it not as a political union, or ecclesiastical, but as a truly spiritual Union. The Church of Christ is an absolutely spiritual institution, and this Union of Churches takes place that you may do more spiritual work. You have a noble history in the past, both at home and in the mission field. No doubt there are greater things before you. The promise of the Great Head of the Church is in force for you. "Thou shalt see greater things than these." This is union in the Lord Jesus Christ, and part of an answer to the great prayer of Christ—"That they all may be one; as Thou, Father, art in Me and I in Thee." It is a union at the fountain of all spiritual strength, and it must result in great spiritual work for our Lord and Master. We wish you Godspeed. (Applause.)

Congregational Union of Scotland.

Mr. JOHN LEITH, Aberdeen, said:—I regard it as a high honour and privilege that I am permitted to take some part in this great historic and interesting event in the Union of the two great Presbyterian Churches of Scotland, more especially as I am the only layman among the speakers to-night. I convey to you, Sir, and to this great United Free Church of Scotland the greetings and the cordial good wishes of my brethren of the Congregational Churches of Scotland. When I think of all the years that have passed since this subject of Union was brought before your Churches, of all the expectations to-day realised, how many hopes are crowned, how many desires are fulfilled, how many prayers answered, I rejoice with you. What many desired to see but were not permitted, you, Sir, have been privileged to witness and take part in to-day in this auspicious and most hopeful event, and my pleasure in being honoured to take some humble part in this great event is enhanced by the satisfaction of meeting under your presidency. When

a lad at Huntly I came under your influence, and I listened with pleasure to the gracious words which fell from your lips this morning with reference to such other and smaller denominations (smaller in Scotland only) as that to which I belong, when you spoke of far-reaching influences extending even beyond Presbyterianism. Your large and liberal, your full and ample declaration as to personal liberty, was to me most interesting and valuable. You have freely and fully declared that this Union is entered on in no spirit of hostility to other Churches. It would be contrary to all the cardinal and essential principles of the religion of Jesus Christ to entertain any such feeling. The growing desire for union is a hopeful sign; and we can only hope and pray for an ever increasing feeling of mutual trust and love, the growth of a nobler spirit, the feeling of brotherhood, the coming of the time when peace shall sway the hearts of men and nations, when men shall live in mutual helpfulness—

"A dream of men and women
Diviner but yet human,"

when the spirit of Christ shall permeate society and rule the lives of men, and then shall be fully fulfilled the prayer of Christ, "That ye all may be one." My only hope for my country is in the Gospel of Christ, in its entering the hearts of men, controlling business, labour, capital, the whole round of life charged and saturated with the Spirit of Christ. I rejoice in the young life of your Church, in its evangelical fervour and zeal. May the multitudes of your young men and young women in all their unspoiled strength and enthusiasm cast themselves heart and soul into the work of the Church. The work before the Church is not so much a resorting to new methods, although there may be room found for such; it is not new methods but a new spirit that is needed. The time may come and there may be seasons when new methods shall have their place.

"New occasions teach new duties,
Time makes ancient good uncouth,
They must on and upward ever,
Who would keep abreast of truth." (Applause.)

What we want in all our Churches is not new methods but a new baptism of the Spirit of Christ in our midst. We must keep our faith and hope in God warm and young and strong within our hearts, and then as the years roll on say with the poet,—

"When cold winds range my winter nights,
Be Thou my summer door;
Keep for me all my young delights,
Till I am old no more." (Applause.)

The MODERATOR, in introducing Dr Joseph Parker, said:—Great as the Congregational Union is, we do not merge Dr. Parker in the Congregational Union. Dr. Parker can never cease to represent himself. (Laughter and applause.) We have not now to learn that he is good enough to have a warm corner in his heart for his Scottish brethren. I beg to introduce him.

Dr. PARKER, who was received with loud applause, said:—There is one thing, Moderator and Brethren, upon which I was thoroughly resolved before coming to this meeting, and that was to say nothing about Presbyterianism. (Laughter.) Yet I am constrained by what has just fallen from the Moderator to make one or two slight references. I was present this morning in this House, and the impression made upon me will never be effaced from my grateful memory. I have seen great assemblies and great receptions, but I do not, at this moment, recall any ovation equal to the reception which was accorded to our honourable, honoured, and revered Moderator, Principal Rainy. (Applause.)

We are great in monuments, in memorials, in effigies, in epitaphs, but it is well every now and then to be grateful and openly, and almost demonstratively loyal to our living champions and leaders. (Applause.) May I be permitted, as a member of the Congregational body, and as an individual described so happily, if not so truly, by the Moderator, to say that I regard that ovation as a stimulus to all good, honest-hearted workers? (Applause.) I am delighted that our honoured Father, Brother, Friend, was thus received on his way to the sunset and the crown. (Applause.)

I have a subject, and nobody has yet touched upon it. Feeling that this Assembly is limited, I thought of speaking of the "absentees" — a vaster Congregation or Assembly. Ever since Principal Rainy honoured me with an invitation in the name of the United Committees, to take part in this function, one text has been haunting me, "O Lord God of Israel why is this come to pass in Israel that there should this day be one tribe lacking in Israel." (Loud applause.) Israel was meant to be a noble integrity, it is no mere fraction; it is intended to be a strong and indissoluble integer. I share, therefore, in the hopes which have been repeatedly and fervently expressed that the day will come when we shall realise a larger unity. (Applause.) If my hearing did not deceive me, I think, I see on your part something of a movement towards Congregationalism. (Laughter.) And if I correctly interpret the atmospheric conditions of Congregationalism in England, I cannot but believe that there is a motion in the direction of Presbyterianism. (Laughter and applause.) There is a cry for union, federation, brotherhood. I do not despair of seeing the first faint streaks of the dawn of that day on which Presbyterians and Congregationalists will raise the question, "Why should there be any divisive or hostile partition between us?" (Applause.) In fact the Moderator has almost became a member of the Congregational Union. (Laughter.) Some of the sentences in that vivid and never-to-be-forgotten address led me to say to my friends on the right hand, and on the left, "The Moderator would make a prince of Congregationalists." Who can tell what may yet happen? I say he may become, I do not say he will. The potential mood has always been roomy and hospitable. (Laughter.)

There is one tribe lacking in Israel, and yet not lacking. It must think about us, and in some moments of melting and tenderness long to be with us. Shall I tell you that as an Englishman belonging to one of these benighted countries in which Scotchmen shine as lamps—(laughter)—we have quite a list of names that we revere. We have the names on our hearts and memories of Cameron Lees—(applause)—Robert Flint—(applause)—James MacGregor—(applause)—Marshall Lang—(applause)—and that champion of the giants, Robert Story. (Applause.) We have no rooted objection to fighting men. I was delighted with the way in which our friend Dr. Hutton just got through his happy task. (Laughter.) We honour him for his fighting faculties and conscientious and devoted services to the cause of Voluntaryism. (Applause.)

You will notice that I have already quoted from the Old Testament. I do not like the word "Old," if it be used in any sense of exhaustion. I believe the Old Testament, so-called, is about the newest book I ever read. (Hear, hear.) All the men in it are living to-day.

There are absentees from indifference, from hostility, from thoughtlessness, and a few through very love of the devil. We find there were many people who were not there when they ought to have been there. Reuben and Gilead, and Dan and Asher, ought to have been out repulsing the chariots of Sisera; whereas one was with the sheepfolds, and another found himself a lodgment beyond the Jordan, and Dan concealed himself in ships, and Asher—do not name him—peeped behind the creeks, and asked how the war was going on. And these men are alive to-day. I would that Deborah were also alive, that she might bear their names away in the whirlwind of her soprano. She denounced, exposed them, mentioned them by name, made no compromise with them. We, too, must have distinct lists, and must not confound the right

hand with the left, or the good with the evil. Nothing is lost by kind, clear, plain speaking. When a Church—this Church or any other—wants to side with the world, and with the fashions and the customs of the world, then, depend upon it, its zeal is cooling; the old burning fervour is lost; the temperature of the Church has gone down. We may be fewer with these sharp distinctions, but we shall be stronger. There is a majority of quality, as well as a majority of number. Let us always go in favour of the majority of quality, the real stubborn stuff—downright obstinacy it may appear to some people—of intellectual and moral conviction. For God's sake, young man, believe something. (Applause.) The world dies for want of faith. Rather believe too much than too little.

Yet some of these absentees come to us and say, "How wonderfully delighted we would have been if you had only invited us to take part in the demonstration." You ministers know all about that—the people who would have given you a good deal if you had only asked them first—the persons who were quite prepared to act, only they had never received an invitation. There was a man—I call him tribally Ephraim—who came once with that plea. He said, "Why didst thou go up against Amalek and not ask me to go with thee?" And Jephthah said, "I will tell you; I once did ask you and you did not respond, I will, therefore, ask you no more." There is a time when a Church must stand upon its dignity in the name of God, and that day Jephthah caused the passages of the Jordan to be gorged with the carcases of 42,000 Ephraimites, and for ever it will be said, "The children of Ephraim, carrying bows, turned back in the day of battle." If any people in a Church want to go back, let them go. (Applause.)

Then there are some who are not present because of the wonderfully subtle influence of age. They are no longer what they used to be. They cannot go out and in as they used to do. They are only absent in body. They are present in the spirit, in sympathy, in love, and in confidence. You remember that David was being dealt hardly with by one rough Philistine, and the day was going hard with the king. And the captains of the host got round him and said, "Thou shalt go out with us no more to the battle, that thou quench not the light of Israel." "No more to the battle!" There comes a day of departure, a day of disappearance, and if I look over the Highlands and Islands and towns and cities of Scotland or of England, I shall find many an old friend who is no longer what he used to be. Send messages to such men from this great host to-day. Say, "we remember you; you have crowded our memories with happy reminiscences. We pray for you. You bore the burden and heat of the day; and shame sevenfold be to us if we forget the men that first made our history." (Applause.)

I might mention other absentees. There are those who are absent through momentary eclipse of faith, from transient fickleness or whim, or intellectual perversion. We call them outsiders. I would not have you throw hard names at such people. They are only away for a little time. They will come back. Keep the door ajar. Let there be no locking of the house door. Let there be many an outlook for those who have gone astray, for they may come back to-night. They may come back at any moment. Live in the spirit of expectancy, in relation to many who for the moment have left us. They shall return, and God shall be praised. (Applause.)

Then there are some outsiders who are wallowing in wickedness, who are under the sovereignty of the devil—drunkards, gamblers, vicious persons, lovers of impurity, souls that wallow in devilishness; and this will be a poor Church, as will every other Church be poor, that does not go after such and preach the Gospel—not the Gospel made difficult, but the Gospel made simple, burning, loving, Divine. (Applause.) I have no faith in any Church that has not a great missionary influence moving it through and through. Home missions, foreign missions, and all sorts of missions. We help our own faith by helping the faith of others, or helping the conversion of others. I am not ashamed of the old

word "conversion." (Applause.) I am getting older, and therefore I am more and more critical about the vital terms I endeavour to use in my ministry. I deplore before God if I have in any degree cooled in my spiritual fervour in the direction of the conversion of souls. It is now a new word; it may not be known to this generation except etymologically; but to convert the world is the business of the redeemed Church. (Applause.) And if you do not enter with enthusiasm into this kind of service, your faith is to blame, and you are not true men before the Lord your Saviour. Do not play the old, old trick of the man who forbade that any person clothed in sackcloth should enter within his gates. That was the king whose good offices Esther besought in the agony and stress of her country's condition. No one wearing sackcloth should come within the king's gate. Said he, in effect, "Do not tell me about such people; there may be such persons on the earth, but do not tell me about them; fill the palace with flowers, crowd the grounds with persons who can sing and play musical instruments, make the feast huge, let the wine flow in plenteousness, but as for the sackcloth people, do not name them to me. I am dainty; I have a delicate nostril; I will not hear about them." If the Church of Christ should ever talk in that strain, then write "Ichabod" upon its portals. The Church will be poor without the men clothed in sackcloth—the Church will be in a miserable condition that has no poor to wait upon and serve. I go to King Jesus and I read that they brought unto Him lepers and blind, deaf and halt, and those that were possessed of evil spirits, or helpless—and what did He do? What do I read—this pregnant sentence—"He healed them," and that is the right way to treat sackcloth-clad people. If you cease to do it, roll up your theological scrolls and burn them; for they have about them none of the power and grace of Christ.

Thus, I would venture, in these few words intended to be a means of impulse and stimulus, to take part in your great festival. I thank you for inviting me to be here, and I would say that if you are faithful to the old Gospel—to the Cross, and if you go out after that which is lost until you find it, then will your new Church be as a double parable before the Lord—the one side beautiful as the fair moon, and the other grand as an army whose very banners are victories. (Loud applause.)

RESOLUTION ANENT HOME MISSION WORK.

Dr. J. HOOD WILSON, Edinburgh, moved the following resolution:—

"The Assembly, recognising that the Churches now united have been identified in their origin and history with the advocacy and diffusion of evangelical truth, congratulate their members and adherents on the stronger position which the Church will now occupy for the prosecution of Christian work. It is their prayer and hope that, as the result of Union, the Church will be better qualified and enabled to influence all classes of society, to purify social, commercial, and industrial life, and to promote temperance, morality, and national righteousness. They are specially alive to the urgent necessities of those who are indifferent to religious truth and Christian ordinances, and they resolve to prosecute home mission and evangelistic work with increased energy, depending, under God, on the loving co-operation and the generous support of their people."

The second paragraph will be taken up by one who is thoroughly conversant with the subject, who has made most praiseworthy efforts in the direction indicated by this paragraph, and whom we rejoice to welcome to this Assembly and to this platform. I refer to the chief magistrate of the second city of the empire —(applause)—the esteemed Lord Provost of the City of Glasgow. The first reference in this resolution is to the prominence which has always been given in both Churches to the Gospel of the Grace of God, and a hope is expressed that this Union will give new impulse in holding by and holding forth the blessed Gospel as the great hope of our country and of the world. We heard from Dr. Whyte this morning about the Marrow men in connection with the begin-

ning of the Secession. It was the Gospel that made the Secession, that gave it its first great impulse, and carried it on, and by God's good hand upon it made it what it has been up till this day. And it was the Gospel that made the Free Church. I have always felt there were three characteristics of the Church of the Disruption. The first was the prominence it gave to evangelical truth in its preaching and teaching. The second was its spirit of unworldliness, and the third was its intense aggressiveness for the inbringing of those who were without. I trust these will characterise the United Church, and that they will do as much for this Church as they did for the Church of the Disruption. (Applause.)

We are beginning this new chapter in our history as a Church at a very hopeful time. At the Disruption we had a very remarkable outpouring of the Holy Spirit. We had a great work of grace all over the land, and I think we have tokens that such a time is about to come back again. Two days ago I heard from an esteemed elder in one of our Border county towns that within the last few weeks there has been a spiritual awakening which he has seen nothing like since the "Year of Grace," 1859. We heard yesterday from Mr. Macdonald that his manse at Stornoway has been thronged with anxious inquirers, and were a hearing from other parts of the country of a like state of things; and if we are equal to the occasion, if we have our hearts open to receive the fulness of the Spirit, if we have the spirit of prayer and dependence on God coupled with diligent and faithful work, we may expect to see these happy times back in Scotland once more.

I suppose the second part of this resolution is the part on which I was specially meant to say a few words. I suppose I have been asked to do this as one of the few survivors of a little band of home missionaries who laboured in Edinburgh and Glasgow some forty-seven years ago. These were Mr. MacColl, of Glasgow; Mr. Tasker, of the West Port; Mr. Pirie, of Cowgate, and others who might be named. The only men who survive are Mr. Cochrane, of the Pleasance, and myself. My being asked to speak on this subject carries me back to my first love, the love of my early youth, and I can bear my testimony, although I have since been called to serve in various departments of the Church's work, that the first was the best of all. In such work there is harvest following fast on the back of spring, and it is more remunerative than the ordinary work of the ministry. Although much has been done by both our Churches, I need hardly say there is just about as much to do as when we first began.

Many who, a few years ago, were decent, country, church-going people, have, in an inconceivably short space of time, come down to the level of those whom we speak of as the "lapsed." We are told that there is in Scotland about a fifth of the whole population of the country outside the pale of the Church. Dr. Howie, in his "Church and the Churchless," sets a still darker picture before us; and within the last ten days we have had a statement, with some appearance of authority, to the effect that in our country about half of the whole population is outside of the Christian Churches of the land. We were told a few years ago that in Glasgow there was a yearly addition of 10,000 to the population, and of these 2000 almost certainly fell into a state of lapse. We cannot look round the suburbs of our large cities without seeing what may, without exaggeration, be said to be miles of houses inhabited by the better class of our working people, and in many cases no adequate provision has been made for their spiritual wants. Surely, looking at all these needs and opportunities, the Church was never more urgently called upon, as it is in this resolution, to buckle on its armour afresh and to go forth, not only to the winning of the great outside world to Christ, but specially to the winning of Scotland itself back to the religion and faith and worship of the Lord Jesus Christ. We older men are apt to become more conservative with advancing years. We cling to old methods, we are jealous of innovations, and what we want is to get the younger men to give themselves to this as the work of their life. We have students banding themselves in large numbers, pledging themselves to go forth to the work of foreign missions. Is it too much to look for the best of our younger men giving

themselves to this home work, not being in too great a hurry to settle down in churches and manses of their own, but devoting their early years to this, which I can bear witness to, as the best work that is going in this land? We should begin this great era in our history by taking a fresh survey of the field, seeing the necessities of the case, and giving ourselves anew to our work for Christ, and not least to the work in town and country to which I have referred. "Who knoweth whether thou art come to the kingdom for such a time as this?" (Applause.)

Lord Provost CHISHOLM (elder), Glasgow, said:—It is with very peculiar pleasure I rise to second this comprehensive resolution, a resolution which, embracing all the tenses, looks back with gratitude on the past, looks round with earnest, resolute determination on the present, and looks on to the future with a calm, confident assurance of hope. It takes one glance backward just to utter a note of gratitude that the two Churches, now no longer two, had both their origin in an atmosphere of fidelity to evangelical truth. I have stood at the source, or let me rather say the sources, of your own fair and sinuous Forth. These sources are double. One of them which, until the junction, is known by the name of the Duchray, rises in a remote sequestered valley, the other issues brimming out of the beautiful Loch Ard, but each of them alike—the one which steals imperceptibly through the moss of the valley, and the other which comes full flowing from the Loch—each has its origin amid the silences and solitudes of the everlasting hills. And so the two branches of this one Church—one of them going away back to the remote and obscure Secession, and the other springing, in a moment as it were, into a fully equipped Church—both of them had their origin in the rare, pure atmosphere of prayer, devotion, personal consecration, and fidelity to the Gospel of Jesus Christ. (Applause.) That, surely, is a spiritual ancestry of which any Church might well be proud. But the Church which lives only in the past has ceased to live at all. (Applause.) And so the resolution goes on at once to recognise that the value of this Union lies in the fact that it will equip the Church for the more effective discharge of that duty for which it alone exists. That work is to influence all classes of society, to purify our social, commercial, and industrial life; to promote morality and temperance and national righteousness. A heroic programme, truly, but surely not too heroic for a Church which professes to have caught the ideal of "The world for Christ." (Applause.) Then we must remember that Scotland is a part of the world, and the only questions that remain to be asked are—is there really need for the work of which the resolution speaks? And if so, how is it to be done? Of the need of it I need scarcely speak. Society is honeycombed with religious indifference. The race for wealth, the rush after pleasure, the constant cry for increasing sensationalism in one's excitements, all these things have deadened the sense of unseen things, and in too many cases have reduced life to the merest and most sordid struggle. (Applause.) Then our growing wealth, and what Carlyle calls the "delightful sweetness of manners," these things only cover a moral obliviousness and a social misery which, like the worm in the bud, is feeding on society's damask cheek. (Applause.) In addition to that, I am afraid we must cease to talk about the sins of our great cities, because intemperance and impurity and gambling have seized and taken hold of our towns and country villages—(applause)—and these have become great crying national sins. Then there is that poverty of which one does not like to speak, because there is so much poverty, our only feeling in regard to which is that of deepest and sincerest sympathy and earnest desire, if only we could, to aid and relieve it. (Applause.) But there is a poverty far worse than that, of which we must speak, grim, haggard, sordid poverty, what one might call a godless poverty, the poverty that is the fruit of lust, the poverty that is the result of self-indulgence, the poverty which carries with it the sting that it might have been avoided, and which is being accompanied with a moral deterioration that is reducing man below the normal level of his kind. And then in and through and over and above all that, we have persistent intemperance in our midst, that intemperance

which more than anything else lies at the root of the poverty, and that intemperance which has become such a power in our midst, and against which the Christian Church, even in all its most vigorous efforts, seems to be again and again driven back discouraged, if not discomfited. The question for us to consider is, what is the Church to do? For there is something worse than all that I have mentioned, and that is, that while all these things are so there prevails, not only in society but in the Church, an apathy and an indifference that seems to say, "These things may be, but it is not our business;" which seems to regard it as one of those inscrutable visitations of Providence which we must accept as, I was almost going to say, we accept the plague; but would to God the Church would accept it as Glasgow accepted the plague—(loud applause)—with a resolute determination that it must be met and combated and overthrown at the very first moment. Dr. Rainy told us this morning that the Church's work was to care for its own, to look after the young—God bless them and grant that the efforts of the Church may make the young better than their parents have been—and then to look after those that were outside. If that is true of the Church, it is true of every individual congregation in the Church, it is true of every individual member in the Church; and if we could only get the fact of that responsibility burned into the conscience of each congregation and of each individual member, then there would be opened for us the door of hope, and we would see the coming of the dawn.

What, then, is the Church to do? I am seconding a resolution, but I maintain that what the Church has not to do is to rest satisfied with passing resolutions. (Applause.) I am sometimes afraid, honestly afraid, that we deaden our own sense of responsibility, we go in the direction at least of hardening our own hearts and searing our consciences, by adopting and accepting cordially resolutions which, so far as we are individually concerned, we have not the slightest intention of carrying out. We talk of them as pious opinions. I do not like the phrase. I do not understand the piety of having an opinion that has no effect on one's practice and life. What the Church has to do is to preach a redeeming and saving Gospel. It is also the duty of the Church to avail itself of the wisest methods of dealing with special conditions that may occur in our midst. While the Gospel is the one and only remedy for the root-evils of the world, it is the duty of those who are proclaiming and pressing home this Gospel to take advantage of every aid which can be given, in order to remove difficulties and obstacles in the way of the Gospel. What is the greatest obstruction between the Church and those who need its ministrations, between the sinner and the Saviour? What is the highest mountain? What is the deepest valley? Is it not that which strong drink has created. (Applause.) It is the duty of the Church then, I do not say by any set resolution but by a growing readiness to do its part, to throw itself into that spirit of self-denial and self-sacrifice characteristic of its Master, and which, therefore, ought to be characteristic of itself, and thus present to the world an unbroken phalanx opposing this great adversary of intemperance.

The resolution was adopted.

Dr. CAMERON LEES, Edinburgh, who was very cordially received, said:—I thank you from the bottom of my heart for giving me the opportunity of saying a word on this occasion. I am here with a delegate's ticket, but unfortunately I am not a delegate. I only wish I was. (Applause.) I could wish, and do wish most earnestly, that the Church to which I belong had seen its way to send a deputation to this Assembly. I know that they would have been received with the courtesy of Christian gentlemen. (Applause.) As it is, I stand here with all my responsibility covered by my own hat—(laughter)—but I stand here with a clean conscience and with a truly rejoicing heart. (Applause.) If I may speak of myself as an Outlander, I am sure that there has been no one in this vast Assembly whose feelings have been more in sympathy with you than mine. I rejoice with all my heart in this day. I recollect thirty years ago going on a long tour to the East with four brethren of the United Presbyterian Church, whose names are known to all here—Dr. Eadie, Dr. Duff, Dr. Young, and my

beloved friend Dr. James Brown, of Paisley. I know how very close to their hearts lay this question of Union. The feeling was present to my mind, not once but often to-day, how glad they would have been if it had pleased Providence to spare them to be here. This Union is, I believe, the result of prayers of such good men as they were, and of your prayers also. (Applause.)

You are here met to-night as a happy Presbyterian family, and I am very glad to know—for I have seen indications of the feeling—that you have some thought still of the member of the household that is not with you. (Loud applause.) I do not know whether you will regard that member as the prodigal son—(laughter)—or as the elder brother. (Renewed laughter.)

I listened, Moderator, with deep attention to the words you spoke upon the subject of Union with my own Church, and I do thank you for the kind appreciation which you showed of the work that it is trying to do in the name of Christ in this country. I felt thankful to hear these words from you, and I believe many in my Church will feel thankful to read them. (Applause.) I trust this great Union will be followed, as speakers have said to-day, by a larger Union. (Applause.) You have said, Sir, that you do not know how that will come. I do not know either; but I do feel at the same time that it will come. (Applause.) Was there not a day—some perhaps here in advanced years will remember—when two of your own fathers meeting in the time of the Voluntary controversy, talking of possible Union, might have said, "We do not know how it can come!" But here it is, thank God. (Applause.) When you say in regard to my Church that you do not know how Union may come, I say, "You have the reply from the great multitude who are here to-day." (Applause.) God can work His own work, and He can work it by ways that we know not of. (Applause.)

When I was a much younger man than I am now, I remember wanderiug in a narrow glen in a deer forest and finding myself at the head of the valley, fronted by a huge precipice. I believed there was nothing for it but to turn back. But when I came very close I saw that there was a path, and the obstacle was surmounted. So I do believe when we draw closer to one another spiritually and in the way of co-operation, and with feelings of goodwill, that God will show the way out of what now seems to be like an *impasse*. (Applause.) There are difficulties in the way; I am the last to minimise them. You spoke, Moderator, and I thank you for the very kind way in which you spoke, of one who was very dear to myself—Principal Tulloch. I know that there are those who hold something of the conviction which you expressed—perhaps in another way. I respect those men, though I do not hold their opinion in the same form. I respect them for their conscientious conviction, although I am not altogether with them. I am, perhaps I may say, somewhat in the position of the unfortunate teetotaller who was seen regaling himself one day, and when asked, "Are you not a teetotaller?" replied, "Yes, I am a teetotaller, but I am not bigoted." (Laughter.) I am not bigoted in that direction, and I could well enough take up my home as a member of the Church I am addressing to-night. (Applause.) If there should be, perchance, any congregation wishing the services of a young man approaching his jubilee, perhaps they will keep me in mind. (Laughter.)

I shall not detain the Assembly further than to express my hearty goodwill. It was said that the title the Roman Emperors took was that of bridge-makers. They were famous for making bridges; and the Pope of Rome has taken that title, and calls himself Pontifex Maximus. Now although there may be a Pontifex Maximus here to-night who has done great work, I hope that in the time to come there will be a Pontifex Maximus also who will form a bridge that will be not merely like the Bridge of Tay, but like the Bridge of Forth—a noble structure; and when that bridge is formed by which all the different parts of our Presbyterian family are brought together, then, indeed, we may be thankful to God. But until that time comes, let us be thankful for what God in His mercy has given us. I trust this Church will go on prospering and to prosper.

(Applause.) "Peace be within your walls, and prosperity within your palaces. For my friends' and my companions' sakes I say, may the blessing of God be upon you." (Loud applause.)

The MODERATOR.—We are now to hear the bearer of a venerable and distinguished name, Dr. Maclaren, of Manchester.

Dr. MACLAREN, who was received with loud applause, said:—Moderator, Fathers and Brethren, we have been, if I may associate myself with you—(applause)—making history to-day; and it is not given to every one of us to find words fit for an epoch-making occasion like the present. It needs one of the great artists and masters of words to do that. But I am here at all events with a heart full of sympathy and brotherly affection, and of admiration for the great work that has been consummated to-day. (Applause.) I represent nobody. (Laughter.) I do happen to hold an official position in the Church of which I have the honour to be a member. My brethren who have preceded me have, for the most part, been here because their various Churches said to them "Go!" I count it one of the honours of my life that I am here because you said "Come"—(applause)—and I have come. (Applause.) Moderator, when you and I sat together on the benches of the Grammar School of Glasgow, more years ago than it would be convenient to mention, we little thought of meeting together after all these strifes and struggles on such an occasion as this. Our courses have lain widely apart, but we have always kept within hailing distance; and I rejoice to see you on the deck and at the helm of this goodly craft. That it has been piloted into harbour, is largely owing to your steersmanship. But one cannot but remember how there were brave men before Agamemnon, and wise leaders who were thwarted in their endeavours; and all during the proceedings of this day there has been one figure and one name in my memory, and I have been saying to myself, "What would John Cairns—(loud applause)—with his big heart and his sweet and simple nature have said if God had given him to see this day!" "These all died in faith, not having received the promises, God having provided some better thing for us. (Applause.)

I can understand, Moderator, how on an occasion like this, which is the euthanasia of two Churches, there may be some feelings like those at the second Temple, when the noise of the weeping and the noise of the laughter blended together. And it seems to me that your Union is all the more Christian, and all the more full of promise, because it has not come so much from sentimental impulse as from resolute and fixed determination to do what seemed to be the will of Christ. Regrets there ought to be, but above the regrets I am sure there rises, like oil above the water, a calm and Christian joy; and we outsiders share with you in that joy.

Your Moderator said a wise word this morning when he spoke of the influence of time in drawing together the various elements which now combine. The real difficulty in the Union of separate Churches does not lie in doctrinal differences, neither does it lie in distinctions of ecclesiastical polity half so much as it does in the unnameable *ethos*, the kind of atmosphere that springs up in each communion; and the blending of gases is a somewhat slow process! You will have to wait until, in the long years, liker you will grow; and by imparting and absorbing the characteristics of the two separate bodies you will come at last to a unity. We shall be the poorer, because we lose two well-marked types—the Free Churchman was uncommonly unlike the United Presbyterian—(laughter)—but we shall be the richer because we gain a new type; and he ought to be a good man if he embodies in himself the excellences of both Churches! (Applause.)

Sir, you have been teaching us on the other side of the Border a lesson to-day. The great results of your Union we have yet to learn; the years have to unfold them. But one lesson that I hope those whom it may especially concern on the other side of the Tweed will learn from this day's proceedings is, the possibility of large ecclesiastical unions between cognate bodies which have

hitherto stood apart from one another. (Applause.) We do not yet want to have, if I may use such an illustration, the walls of separation lowered or destroyed between us; but we do want the spikes and broken glass bottles on the top of the walls to be got out of the way; and I think that this day's proceedings will help in that matter on the other side of the Tweed.

The possibilities before you are great and wonderful. I suppose that you now constitute a body which might undertake the evangelisation of our beloved native land as no other Church has ever done. There is laid upon you, dear Brethren, even more than there was laid upon the two bodies which have combined so blessedly to-day, the charge of carrying the Gospel of Jesus Christ into every corner of this Scotland of ours. And you have to bring your influence as a Church to bear on the national life, on the political life—(hear, hear)—on the municipal life—(applause)—on the social and commercial life; and there is no body of people in Scotland who will be able to do that so strongly as this Church that is constituted to-day. It is noble to have a giant's strength—we know that there is a tyrannous way of using it. But I will not forebode that this Church will fall beneath the level of its opportunities, and the greatness of its capacities.

Moderator, may I venture to say one word about the possible dangers of a great vigorous community like this? There is a danger of the magnitude of your Church weakening the sense of individual responsibility. There is a danger of the magnitude of your Church tempting you to burn incense to your own net, and sacrifice to your own drag. There is a danger of its tempting you to become ecclesiastical more than Christian, to put the Church where Jesus Christ ought to stand, and to multiply machinery beyond the power of the steam that you have got in your boilers. And there is a danger—I, as a member of a minute and microscopic sect in Scotland, may feel the danger all the more keenly—there is a danger, in the greatness and self-sufficingness of your own organisation, of your withdrawing somewhat from the depth and simplicity and fulness of Christian fellowship.

But I do not anticipate such results as these. Only, when beginning so bright and great a day as seems to be dawning for you now, it is well that we should rejoice soberly, and remember that all our circumstances and our ecclesiastical prosperity carry with them dangers of their own.

Brethren, the one strength and the one healing for the Church is that we should individually—not as a community so much as soul by soul, each man for himself—get nearer to, and live more continually in personal contact with, the great Lord, the source of all strength. That will deliver us from our temptations, and that, and that alone, will make us strong in His service. Beyond all your externalities, precious and powerful as means as these are, there lies the one condition of Christian fruitfulness, efficacy, and life—the personal union with the living Lord. Your old emblem, the burning bush, teaches us this. So long as God was in it—so long as God was in it, it flamed, "*nec tamen consumebatur:*" and when He left it, it was a poor shrub like a hundred more in the scrub of the sandy desert. Have Him in your Church, and all the vaticinations, glowing hopes, and earnest wishes that have been spoken to-night will be fulfilled: lose His presence, and you become dead wood, fit only for another fire. (Loud and prolonged applause.)

The Assembly adjourned shortly after ten o'clock, to meet the following day at half-past eleven.

THURSDAY, NOVEMBER 1.

Prior to the meeting of Assembly to-day, the members took part in the observance of the Communion in the Assembly Hall on the Mound. Principal Rainy presided, and was assisted in conducting the Communion by Dr. Kennedy.

The Assembly resumed its sittings in the Waverley Market Hall at half-past eleven o'clock—Dr. Mair at first occupied the chair, and afterwards Principal Rainy, the Moderator.

ARRANGEMENT OF SYNODS AND PRESBYTERIES.

Dr. MELVILLE moved the adoption of the Arrangement of Synods, Presbyteries, and Congregations and the Arrangements for the times and places of the meetings of Synods and Presbyteries and matters connected therewith, as set forth in the Papers submitted to the Assembly.

Mr. R. R. SIMPSON seconded, and the motion was agreed to.

In connection therewith, the Assembly recorded the Minute of Saffronhall Congregation, Hamilton, submitted to the United Presbyterian Synod (See page 40).

MINISTERS WITHOUT CHARGES AND PROBATIONERS.

Dr. WALTER ROSS TAYLOR moved that ordained Ministers of the Free and United Presbyterian Churches, not at present in settled charges, as also Probationers of both Churches, should, in the United Church, hold their previous status.

This was agreed to.

PRINCIPALS AND PROFESSORS.

Dr. BLAIR, Dunblane, moved, and the motion was agreed to, that the present Principals and Professors of the two Churches be appointed the Principals and Professors of the several Colleges of the United Free Church.

APPOINTMENT OF COLLECTIONS.

Dr. HENDERSON (Clerk) submitted a motion to the effect that, in accordance with the Union Committee's report, collections for certain important Church Schemes—seven in number—should be made during the ensuing seven months in all the congregations of the United Church.

The motion was agreed to.

NOMINATION AND SELECTION COMMITTEES.

The Assembly called for the Report of the Joint Nomination and Selection Committees. The Report was printed, and in the hands of the members.

Dr. MAIR, Edinburgh, moved that the Report be approved, and that the Assembly appoint their Committees in accordance therewith.

He said:—Perhaps I ought to give a brief statement to explain the reason why such sweeping changes have apparently been made. The Selection Committee and the Nomination Committee have done their best to make the best possible arrangement for commencing our future Committee system. The first method that we tried was to keep all the members on the Committees still on the future Committees, to begin with, but we found that the levelling-up system that would need to be adopted would make the Committees so large as to be in many cases practically unworkable. The Sustentation and Augmentation Funds Committee, for example, by levelling-up would have been composed of 253 members. (Laughter.) We saw this would not do. Further, the levelling-up system would have led to a very complex system of retirement from year to year, and our Committees should not have got into the normal condition until the Assembly of 1904. This was thought extremely undesirable and we

had to face the difficulty of getting a simpler system, and that simpler system we think we have found in carrying into practice the normal, final, and permanent system which was formerly followed by the General Assembly. Our system simply consists in this that the present *personnel* of the Committees should be as a rule changed and utilised for transitional Committees. These provisional or transitional Committees are as nearly as possible constructed according to the final and normal scheme. We had in many cases, particularly on the Free Church side of the house to face the difficulty of removing a large number of names from the Committees in order to bring them down to the normal proportion, and it is gratifying to think that this delicate effort has been nobly met by those whom it more immediately concerns. (Applause.) In the case of the United Presbyterian Church, the Committees were able to be taken over almost entirely, and in most instances a considerable number had to be added.

Now, as a rule, these Committees provide carefully for the continuity of the working. On the Free Church side all the members that are now on the Committees have been already on Committee, and all the former United Presbyterian members are now on the Committees. Therefore the continuity is secure, and more particularly secure by the former conveners being made joint-conveners. This arrangement will work on until the Assembly of 1901. In 1901 it will discontinue but the normal scheme will then come into operation. The Committee that have devised this scheme are perfectly unanimous. We laid the matter before the Union Committee, and they are also unanimous, so that the Assembly may accept with confidence our report. The number of appointments is between 1600 and 1700, and it is not to be wondered at if, amid so many, there be some disappointment. We have done our best and hope the Assembly will think so too. I move accordingly.

The motion was agreed to.

The Presbytery of Ireland.

Dr. MAIR stated, with reference to the Union of the Presbytery of Ireland with the Presbyterian Church of Ireland, that the Synod had agreed to request the United Assembly to continue the existing Committee for the purpose of completing the remit made to it and reporting to the Assembly of 1901. He moved that the request be granted.

This was agreed to, and the Committee was duly appointed.

STUDENTS' EXAMINERS.

The Examiners that had been appointed by the two Churches in connection with Students' Examinations were appointed to continue in office till May next.

REAPPOINTMENT OF UNION COMMITTEE.

Dr. ROSS TAYLOR moved as follows:—"The Assembly re-appoint the Union Committee constituted as formerly, instructing them to adjust matters of arrangement not yet disposed of, and empower them to confer with the Presbyteries and other Committees of the Church where this may be advisable, and have regard to the general interests of the Church in any matter of importance that may arise, and with power to add to their number."

Dr. Taylor said:—It must be obvious to the House that during the next few months, a good many questions of detail must arise, of a general character, and it is very important that we should have a Committee, such as the large representative Union Committee has been, to look at these matters and dispose of them, in concert, of course, with the various special Committees. The Union Committee at its last meeting resolved to ask its re-appointment. We do not expect that there will be any questions of serious difficulty to be dealt with. We had a good omen yesterday. It was raining in the morning, but as soon as the two

processions met the rain ceased—(laughter)—and although we had not brilliant sunshine, nevertheless we had what resembled the grey dawn of a summer morning, which grew brighter and brighter unto the perfect day. (Applause.) We do not anticipate any serious question but there will be matters of detail such as this Committee ought to have regard to.

The motion was agreed to.

Anent Electing Members of Assembly.

Dr. MELVILLE (Clerk) moved the adoption of the Act anent the Election by Presbyteries of their Representative in the General Assembly.

He said :—The only thing to be observed by Presbyteries is that it is enacted at the end of the second paragraph that the succession of three years shall be held to commence with next General Assembly.

Dr. OLIVER, Glasgow, seconded the motion, and it was unanimously agreed to.

Representation of Foreign Mission Presbyteries.

Dr. MELVILLE moved that the Assembly enact and ordain *ad interim* that as regards the representation of Foreign Missionaries in the Assembly the law shall continue as at present in respect of each Mission field, and that all authority and control previously exercised by the Mission Board or Committee at home should hereafter be vested in the Foreign Mission Committee of the United Church.

He said :—It has been thought desirable that the proposals should be suspended for a time until further consideration is given them. And the Act of the Free Church with regard to the representation of Foreign Presbyteries is reproduced here in order that, in the meantime, it may be a rule for the representation of those Presbyteries in the Assembly. I would call attention to the clause at the end, adopted by the Union Committee, declaring that the Foreign Mission Committee of the United Free Church will, in any reference, have the same authority and control as the Foreign Mission Committee of the Free Church and the Board of the United Presbyterian Church, respectively, have hitherto had in the Missions of the two Churches.

Dr. HENDERSON (Clerk) seconded the motion.

Dr. STEWART, Lovedale.—I would ask on behalf of the African Missionaries of both Churches, and particularly of the Free Church, that any change in the relations of the Missionaries to the new Church should be made very slowly and with due consideration to their old relations, and as broadly as possible. I have nothing further to ask than this, that change should not be made suddenly or in any narrow way as to the relation that formerly existed. I understand that there is a representation on this point from the Bombay Missionaries, and on behalf of the African Missionaries I make it in a single word.

The motion was then agreed to.

Scholarships and Bursaries.

Dr. KENNEDY submitted a Report from the Synod with reference to the transference of the administration of Scholarships and Bursaries to the United Free Church. He said :—The Synod at its meeting on Tuesday agreed to transmit this Report in order that the Union Assembly should take such steps as are necessary for giving effect to the transference.

Mr. R. R. SIMPSON said :—I propose that this should be sent to the Law Committee for consideration, with powers.

This was agreed to.

THE YOUTH OF THE CHURCH.

Dr. JOHN SMITH, Edinburgh, said :—I have been honoured by being asked to propose the following resolution :—

"The Assembly, being mindful that the future welfare of the Church and of

the country largely depends upon the youth of the Church, commend to God those who are specially charged with the religious training of the young; and in view of the tendencies, aspirations, and temptations of the times, they exhort all their ministers and office-bearers to show an earnest and affectionate concern for those who are growing up to manhood and womanhood, so that through the Divine blessing the rising generation may be consecrated to God and animated by a desire and purpose to serve Him in the Church and in the world."

Moderator, Fathers and Brethren, this vast gathering has been this morning at the feast of the Supper consecrating themselves anew to the service of Christ, and now we are here face to face with our chief responsibility. The resolution affirms that the welfare of the Church largely depends on the youth of the Church. That, in my opinion, is a very moderate statement; I should be inclined to put it in a stronger form. Consider this fact: We have in this hall this morning a large representation of the forces which are building up the Kingdom of God in Scotland. Let forty years pass away, and where shall we be? and where shall those be who in other Churches are bearing the burden and heat of the day? We shall have disappeared from this mortal scene, we shall have been released from toil; and the Kingdom of Christ, with augmented resources, we hope, and in greatly increased numbers, will be constituted by a new generation presently in the nursery, in the schools, or not yet born—a generation whom we must teach and train and discipline for this high responsibility. (Applause.) And so to-day, as when the risen Christ spoke to Peter, His first command is, "Feed My lambs." The training of the young is indispensable to the continued life of the Church. But the resolution looks wider—to the future of the country in all relations and aspects of her activity. In all the reforms of the century in establishing wider human liberties and in making richer provision for the health and culture of the people, how much have we owed, not simply among the great leaders but in the army of progress, to those who have confessed their allegiance to Christ. (Applause.) And the best hope of the country and the world still lies in the ethical forces which the Church of Jesus Christ puts into the field. Only the spirit of Christ in a pure youth can resist the mighty forces of the flesh. That same spirit, irreconcilable to wrong, can alone exert on modern society a moderating influence, clinging to moral issues, avoiding extremes, working out practical measures, creating a spirit of give-and-take, of tolerance, of patience, of moral dignity necessary to the harmony and the progress of human society. Christian characters are as necessary for the world as for the Church; and another very pertinent and potent consideration is this, that only in a State so leavened will the Church have liberty to realise the fulness of her life. (Applause.)

The Church lives then, and in the largest sense, not in her past, nor even in her present, but in her future—in the generation which she is training for the battle that is to be. The strength of the Kingdom of God is the strength of the youth that we are bringing up to take our places in the forefront of the conflict; as Jesus said, "Of such is the Kingdom of Heaven."

One of the speakers yesterday made a somewhat disparaging remark about the virtue of resolutions; but if this resolution means anything, it must mean a very great deal. For we are making appeal to the living God; we are commending to Him those specially charged with the religious training of the young. Now I think such a step should be taken by us with the deepest solemnity. Let us realise the power which He has given us in thus approaching Him. We are here a great multitude, one in the faith and hope of the Gospel; but we are here representing a greater Church stretching from end to end of Scotland. And we know Who has said: "If two of you agree concerning anything, it shall be done unto you." We are coming to God for the rising youth of our Church; and especially we present in our prayers before God the great army of Christian workers who have the nurture of the young in charge—parents, Sabbath-school teachers, Bible-class leaders, office-bearers in Bands of Hope,

Christian Endeavour Societies, Guilds, Boys' Brigades, as well, of course, as ministers and elders. The power of our prayer—and this is a prayer which we are silently offering to God while this resolution is being passed—is in the measure of our faith. And I would have the audacity to say to this audience in the language of appeal: "Fathers and Brethren, what have you faith to expect from God in this connection?"

God has been teaching us recently in many ways that children, even young children, may have an intelligent knowledge of Jesus Christ, and a hearty faith in Him; and also that Christ is as mighty in the soul of a child as in the soul of a man. (Applause.) From this we may learn that God may even more in the future than in the past make the teachers of the young the chief soul-winners for Him. Let us remember that the vastest of religious organisations in this last generation has as its foundation principle the idea that young people, by the close of the Sabbath-school age, should be ready for a definite pledge of Christian consecration, and also for a proper expression of the new life in devotion and service. And so—and I am uttering these things to whet the faith of my brethren—it is perfectly possible to have the most vital religion and the most living centre of aggressive work among the young. According to your faith be it done unto you. God help us to believe what He can make of the young even of this present generation!

And now the resolution turns from boys and girls, from those in a state of pupilage, to young men and women standing on the threshold of active life. And I am glad that this part begins with an expression of sympathy.

Reference is made to the tendencies, aspirations, and temptations of our times. Now, I was sitting beside Mr. John M'Neill last night when some father of the Church referred to a movement of which he was the only survivor, and Mr. M'Neill, with that inimitable humour which distinguishes him in private as in public, said, "I thank God that I am so young that I have survived nothing." (Laughter.) Well, I rejoice in looking round to see that there is a great multitude so young that they have survived nothing. But, speaking to those on whom are gray hairs here and there, I would say in all tenderness and humility,—Brethren, the tendencies of the present hour are not those which marked our time; but woe be unto us if we take up a deprecatory and suspicious attitude to the unmistakable trends of the young life of the present. (Applause.) We need to be delivered out of our strait, individual standpoints by a baptism of the Spirit of Jesus Christ. (Applause.) Christ was of no time because He was of all time. He can sink into the heart of the youth of to-day, He can sympathise, rebuke, direct as fully as in any past generation; and if we are filled with the Spirit of Christ we will seek to understand our young people in the situation in which we find them, and by God's blessing we shall win their unstinted confidence. I need only point to Dr. Whyte, who, although he has reached to Moderatorial dignity, has the hearts of the young men in his hands. (Applause.)

But it occurs to me to ask another question, and this time not merely of the ministers, but of the great masses of our people. Are we doing all that we can do as a Church to control the tendencies, to enkindle the aspirations, to neutralise the temptations of our young men? As we know, the mightiest organised force in the life of Scotland to-day is the Christian Church. In some directions we have fully realised our power. Our institutions have covered the land, our missions have gone to the farthest boundary of the world. But I think we have not yet realised the necessity of generating and organising a Christian public opinion through the weekly journals and the daily press. (Applause.) In the robustness of our individual faith and Christian characters we can withstand the blighting intellectual atmosphere in the midst of which we live. The belittling of the spiritual, the disparaging of our aims, the elevation of the coarse and hap-hazard in motive and mental view to disproportionate place and influence, which we find in the correspondence column of the press, we can set our teeth and endure, saying, "He that tholes overcomes." But do we think as we

ought of the young men and women that are coming up with fresh sensibilities to take on trustingly those first impressions which mean so much to us all? Brethren, for their sakes, and for all whom we can influence, I believe that we are bound to put the Christian view of personal obligation and social and public duty with all the force we possess, and with every advantage our resources can command, before the public mind. (Applause.)

But to turn to what is more personal and individual. Our resolution asks ministers and office-bearers to show an earnest and affectionate concern for those who are growing up to manhood and womanhood. I should like, in the spirit of Dr. Rainy's address, to strike the note of hope. I believe it should be a most hopeful concern with regard to the youth. I would like, if time allowed, to dwell on the manifold activities in which we might engage the youth of our Church. But I turn to that which is first in the resolution, and in my own desire.

Fathers and Brethren, in our great prayer service on Tuesday night the dominant note was the prayer for a revival. I long for a revival in the Scottish fashion, which will strike root into individual congregations, and be felt throughout all our congregational activities, and first of all among the young. If we go back to the history of the past, our annals have been starred with the names of individual Churches that have been centres of revival—the Kirk of Shotts, Cambuslang; Portmoak, Dunfermline; St. Peter's, Dundee; Kilmany. The need of the hour is such revivals all over the land. And as this life is kindled, let us give it scope within our Church. You cannot enjoy the enthusiasm of the young unless you utilise their energy. Then we must make provision for the education of this consecrated talent. I hope, for one thing, to see great Bible-schools for lay-workers in all our college centres—(applause)—that at home and abroad they may help on the Kingdom of God.

And now one thought before I finish. This resolution refers to the work of the young in the world as well as in the Church. Now, I believe the best way to make a good citizen is to make a living Christian. (Applause.) Why, just look at the lay talent we have had on this platform! We have had noble lords, noble in mind as in place; we have had the civic head of one of the greatest municipalities in the kingdom, our beloved Samuel Chisholm; we have had captains of industry like Mr. Colville—these men have been fitted for the place they have taken in the city and the State by their profound spiritual devotion and by active spiritual service. (Loud applause.)

But I must refer to one more class—the young womanhood of the Church. Perhaps the finest gift that God has given to the two Churches in these latter years has been the consecration of Christian womanhood to Christian and to missionary service. (Applause.) When I look at those who may fairly be represented by Miss Rainy and Miss Adams; when I think of the burdens that for long years they have borne, and the organisations they have originated and are energising, I begin to see a new meaning in an old Psalm: "That their daughters—the daughters of Zion—may be as corner-stones polished after the similitude of a palace." But the potentiality lying in the womanhood of the Church has not yet been fully realised. I do trust that there shall go out from this Assembly to every home in Scotland this message, that the Union Assembly has great hopes of the Christian young womanhood growing up in our homes, and that we are prepared to give them in our organisation a still larger place.

Moderator, the tidings of yesterday have already girdled the world; to-day in Canada, in the Australias, in New Zealand, in South Africa, in India men have been reading in their newspapers of the great things that God did for us yesterday, and as they have read their Scottish hearts have been stirred, and as their heart burned a great circle of prayer has been going up for us round half the world. Beloved Brethren, is it but a dream to believe that their prayers, united to our own and to those of our people in every part of Scotland, are going to bring down a mighty blessing? The sanest man in this Assembly

is the man who expects most ; and God forbid that we should limit the Holy One of Israel !

Dr. DENNEY, Glasgow, seconded the resolution. He said :—Moderator, I wish to say only a few words in seconding the resolution which has been moved by Dr. Smith. Education has always been a great interest in our country, but undoubtedly it is one of those interests in which the end is most easily confounded with the means. To make that mistake is peculiarly easy at a time when the differentiation of the sciences seems to be multiplying the instruments the teacher can use, and at the same time, gives no guidance at all as to the use he is to make of them. Now, whoever may forget the chief end of education, it ought not to be possible or permissible for the Church to forget. We, at least, ought always to have it in our minds that the purpose of education is not to impart knowledge and still less to impart technical skill—it is not even to liberate intelligence and put the mind in possession of itself ; the last end of education must always be the production or formation of personality—personality of a kind that will be equal to all the opportunities, responsibilities, and difficulties of the time in which men live. Whatever others may think, we at least can never think anything but this, that the education on which personality is formed must be an education inspired always by ethical ideals and carried on continuously under the impulse of ethical motives ; and wherever others may seek their ideals and their inspiration it is not possible for the Christian Church to think anything but this, that the one ideal on which education must be based is that which lives and is alive for ever in Jesus Christ, and that the one source of spiritual power by which men can be lifted towards the ideal is the power which is ministered to us by the Spirit of Christ Himself. That is why the resolution lays such stress on the Christian training of the young, and ask us to commend to God those who are specially charged with it. It is a great and sacred task, and a task in which nothing can be done by any man unless God is with him, for it is the part of the Christian educator not only to explain Christian truth, but to educate into Christian faith, not only to show what the Christian law and standard of life is, but to discipline the will and conscience and affections of men into Christian obedience. And I say no one can do these things, no one can help in doing these things unless God be with him. Who are the persons on whom the responsibility of the Christian training of the young lies ? Surely, in the first instance, as Dr. Smith has said, on the fathers and mothers of the children. (Applause.)

We may think what we please of what can be done by the Church or State for the Christian training of young people, but neither the State nor the Church can subvert the order of nature, and unless the work is done at home it will never be efficiently done at all. (Applause.) No person has the same opportunity as a Christian father or mother for this work ; no person has the same motive, no person has the same responsibility, and a sound interest in Christian education means an interest in the revival of family religion. It means a strong sense that the family is the ethical unit in Christian Society, and that if Christianity is to be naturalised effectively in the world at all, it must strike its roots deep into the life of the home and spiritualise the natural relations.

And, accordingly, this resolution asks us to commend earnestly to God the fathers and mothers of the children of this Church, and to ask that God would make them wise with His wisdom, and loving with His Fatherly love, and simple with His holiness, in training their children for Him.

But although the main responsibility lies there, we cannot forget that in our country there must be tens of thousands of children who depend exclusively for their religious training on the Bible lessons they receive in the public schools. I am not going to discuss the propriety or the utility of that education ; men's minds may differ as to what it is worth under those conditions ; but raising no questions at all and taking things just as they are, we ought to feel that we are bound to cultivate the most friendly relations with the great teaching profession,

and that the men and women on whom there lies so high a moral and spiritual responsibility are entitled to a constant place in the sympathy and intercession of the Christian Church. (Applause.)

Then the resolution goes beyond the case of very young people. In point of fact, the work of religious education becomes most difficult when the childish stage has passed. It is most serious and most critical, not in the years when all its methods are authoritative and its results are mainly external, but in the years when the mind is beginning to awaken and to take its responsibilities upon itself. The mind is more sensitive then, more jealous of interference, in a state of more unstable equilibrium than at any other period. And when we find that our young men and women are entering on that stage, when they begin to be uncomfortable in what has been their spiritual home, when they find that they cannot quite easily adjust their minds to the whole of the creed in which they have been brought up, or to every part of the institution in which they had been nurtured, I would urge strongly that they should not be encountered with aversion, suspicion, or distrust. (Applause.) It is not always the bad things in a man that make him uncomfortable either in his natural or spiritual home—sometimes it is the best things that are in him. And when he does begin to be uncomfortable, and when the schism comes,—which comes just as surely as his mind awakes—between the original experience into which he is being initiated and the traditional experience in which he has been nurtured—when the time comes that God is giving a man the opportunity, not of saying over again the testimony of others, but of uttering an original and independent testimony of his own, surely we should meet men and women at that stage with sympathy, with patience, and above all with a great and confident hope in the power of Christian truth to win and keep its own place in the human mind. (Applause.) It is never anything except unbelief, our own unbelief, that makes us afraid. And if our minds were always awake to the dimensions of Christianity, if we saw the length and breadth and depth and height of the revelation by which God makes His appeal to the heart and mind of man, if we felt the scale of Christian truth we could not be discouraged by the difficulties that the mind has in first realising what it is, and getting an effective hold upon it. We could not be afraid to try to help men but would rejoice in every opportunity of doing them service.

Now, there are such things in the world as ignorance, and inexperience, and impatience, but I believe there are very few young men and women indeed, who have been born and brought up in the Christian Church and who are left quite untouched by its spirit, and quite out of sympathy with its ideals. The resolution refers to the temptations, and desires, and aspirations of our time; and I believe it would be wise in this connection to lay stress upon the aspirations. There is a great deal in the minds, and hearts, and hopes of men outside of the Church, which they owe to Jesus Christ. There are a great many people of whom the word holds true, "He that was healed wist not who it was." And what we have to do with these is to help them to know "Who." I believe if we meet such people sympathetically on the side of their ideals and hopes, we will be able to help them, and bring them into a relation with the Church in which they will be helpful to it, and to the world. There is indeed one great difficulty in this matter—the difficulty that in questions of this kind, help is not often sought—perhaps interference is not often welcome. I can imagine there are very many here who could conceive of anything in the world more easily than they could conceive of themselves, in any vital conflict of intellect or spirit, conferring with flesh or blood at all. And I fancy the great majority of people who have anything in them, who have any earnestness, any deepness, any passion in their nature at all, fight their battles alone. And it is good for them that they should do so. But there may be people who can be helped, who would be glad to be helped, if they had not the suspicion in their minds that they would be met with distrust and with the feeling that their condition was one which was somehow or other morally reprehensible. In the last resort it is

only God who can help those who are in any difficulty in which God is concerned; and that is why this resolution takes the form it does.

A great many young people stand outside of the Church at this moment because they do not see what is to be gained by coming in. They feel as if all the ideals of the Church are operative and effective outside as well as in. They feel as if these belong to the history of humanity, and to the higher life of the race, and as if they participated in them equally, whether belonging to the Church or not. Whatever truth there is in the idea, we know that there is not all the truth in it. We know that there is in the Church something which is not outside. We know that in the fellowship of God, and of the people of God there is something which is not anywhere else,—something higher, more final, that has the seal of ultimate truth upon it, that cannot be got anywhere else in the world, and on which the mind as well as the heart of man can alone feel secure. It is only God that can initiate any man into that great secret, into that life which is life indeed; and therefore we ask in this resolution that all those who have any responsibility in that connection be recommended to the special goodness of God. (Applause.)

The resolution was supported by the Right Hon. THOMAS SINCLAIR, P.C.D.L., Belfast, who said:—Moderator, may I, in supporting this resolution, say, on behalf of the laity, especially of the Irish Presbyterian Church, how thoroughly we associate ourselves with the expressions of hope and congratulation uttered on our behalf by our Moderator. (Applause.) The hopes which we in Ireland cherish of this great Union are hopes founded on experience. The Irish General Assembly is itself a child of Union, although it is now a healthy, well-grown child of sixty years of age; and it is because our Union has been the birthday of the Church extension, missionary enterprise, and philanthropic effort, which have been gathering force throughout two generations, that we anticipate from the Union of the United Presbyterian Church of Scotland and the Free Church of Scotland an access of spiritual progress and growth in the coming years which it is impossible for us at present to estimate. I would desire to express a similar conclusion for another reason which appeals to me personally. Thirty years ago, along with the late Professor Watts, of Belfast, I had the honour of representing our Church at the Union of the Old School and the New School Assemblies of the United States of America. The British Churches represented on that occasion were the Free Church of Scotland, the United Presbyterian Church, and our own; and the deputies were Mr. William Anderson, Professor Blaikie, Dr. Alexander Macleod, of Birkenhead, and Dr. Edmond, of London. I am the only survivor of that little company; but when one now looks across the Atlantic, and witnesses the growth and influence of the great Presbyterian Church of the United States, and sees how she is grappling effectively with the great moral and social questions which affect the New Republic, and especially when we observe the magnificent place she is taking in the foreign missionary enterprise of the world, we can come to no other conclusion than that, in the years which lie before you, similar results will be yours.

It is a good omen that the subjects engaging the first Assembly are those affecting most closely the spiritual life and work of the Church. I have been asked to speak on this resolution because I am officially connected with a society which exists in our Church, although it is not one of its schemes, for ministering to the orphans of our denomination. The Presbyterian Church of Ireland suffers from a drain at both ends of the social scale; it is with the drain at the lower end that our society has to deal. Our Church embraces a large number of labourers and artisans who are not able to make much provision for their families, and when the head of the household is cut off suddenly the path of the family is too often the well-known descent into all the degrading and church-neglecting influences of slum-life. And from these causes our Church, in the early years of the century, lost largely in influence and numbers. In ministering to the orphans our society has laid down two principles:—

First, We insist that the children whom we assist shall be educated and

placed in families. (Applause.) Thus, when the mother is alive, and is a suitable person, we board the children with her; where both parents are dead, we select a suitable family in which to place them.

Second, Every child is placed under the direct supervision of the minister of the parish. The grants to the child are paid through him, and are paid upon the faith of his report that the children are under proper guardianship, attend school, and have the opportunity of attending public worship.

Thus it has come to pass that in thirty-four years we have attained the great object for which our society was formed. With few exceptions there is not a single Presbyterian child not provided for by the Presbyterian Church. Our Society has organisations and auxiliaries in every part of the land. Our income last year amounted to £18,000, and our capital invested is £65,000. At the present moment we have on our roll 2400 orphans, representing 1400 families. Many of our orphans are now model citizens in every part of the United Kingdom, the colonies, and the United States of America, and not infrequently we receive from those who have succeeded in life, or from their friends, the heartiest acknowledgment of indebtedness, accompanied in some cases with gifts, equal in amount to the benefactions received.

I would close with two remarks. This attitude of our Society to the parental relation seems to me to sum up the foremost duty of the Church towards the young, which is to rehabilitate family life and to strengthen the sense of parental responsibility. When I hear of societies without number formed for the benefit of our youth, I am old-fashioned enough to wish that we should not forget to re-enact the fifth commandment and regard it not only as the first commandment with promise, but as the first foundation of the healthy life of society. In family life we should find one of the sheet-anchors of our young people in the various currents they will meet in after life.

The second remark is, that one of the best securities for maintaining our young people in the way in which they have been brought up is to attach them to work within the Christian Church, and the solemn service of this morning reminds us that, on the occasions when admitting our young people to the Lord's Table a valuable opportunity presents itself of representing to them the privilege and duty of consecrating whatever ability they have to the cause of Christ.

I express the wish that the United Free Church of Scotland may see her sons and daughters led into a life of consecration and blessing, and fully equipped to carry on from generation to generation with increasing brightness and power the life and work of the Church.

The resolution was unanimously adopted.

THE COLLEGES.

Dr. JAMES STALKER, Glasgow, moved:—

"The Assembly commend the three Colleges of the Church to the support and prayers of the people, and record the earnest hope that the spiritual life of the Church may be sustained and deepened by the faithful preaching and the pastoral assiduity of those who give themselves to the Christian ministry."

He said:—There is no more characteristic incident in the early history of the Free Church than the fact that in 1850 the New College in this city was opened at a cost of £20,000, subscribed by twenty persons. Of course, at the Disruption the immediate spiritual necessities of the Church had first to be provided for, and this was done on a scale of unexampled liberality; but, after all these exhausting efforts, twenty persons were found ready to give a thousand pounds apiece for the College. Never was there a more convincing proof given of belief in the value of an educated ministry. (Applause.) I have not inquired what incident, to match this, there may be in the annals of the United Presbyterian Church; but I have no doubt they could be produced, for in both Churches there is the same faith in an educated ministry, and it is a characteristic circumstance that the very first publicly visible fruit of the Union will be the amalgamation

of our Colleges. The United Presbyterians have adopted the rule of a four years' curriculum; the additional professors will be able to overtake subjects hitherto left out, and it is not too much to say that we shall now be able to offer in our Colleges the most complete course of theological instruction obtainable in the British Isles. (Applause.)

If history is looked closely into, it will be perceived that the struggles out of which the bodies comprised in this United Church arose had no other object than to secure such ministers. All the opposition to patronage had this as its mainspring.

Of course the primary aim was to secure the godliest of the clergy to put into the manses and pulpits of the country, not hirelings, but men who feared the Lord and cared for the souls of the people, and, after this object was secured, it might have been thought that little anxiety would be manifested for the education of the ministry, as, for instance, at present we see in the Salvation Army a consuming zeal for the salvation of souls but an almost total disregard of culture. But our fathers combined with zeal for the Gospel a profound faith in learning; because at the back of their minds there was the conviction that religion and life are one. Religion is not some peculiar experience going on in a corner of the soul; it transforms the whole man, and carries along with it the whole life. The true Scottish idea is embodied in the motto of the city of Glasgow; Scotsmen believe that their country will flourish through the preaching of the Word.

This is the noble idea also at the back of our mode of preparation for the ministry, which is different from some others. It differs, on the one hand, from what may be called the conventual system, which keeps the candidates for the ministry jealously apart and permits them to see other sciences only through the medium of theology. On the contrary, we send our students first of all to the university in order that they may become acquainted with the methods and the facts of all knowledge and mingle freely with the candidates for the other professions in the same generous studies. And this is an indication of the kind of ministers we wish them to be. Wherever they may be settled, we wish them to be men of broad sympathies, who will be the friends of every movement for the welfare of the community. We do not wish them to be mere agents of a sect, or even of the Church, but agents of the Kingdom of God, which is wider than the Church and embraces all the influences which tend to refine and to spiritualise the population.

At the opposite extreme from the conventual system of theological education is that of free inquiry, which binds professors by no texts, but turns them loose in the illimitable field of the universe, with no obligation but to go before their students in the search for truth. There are very high quarters in which this seems the ideal, and it has strong attractions. But it is not our ideal. The Church of God is not a mere searcher after truth; she has found the truth, and she is certain that it is the wisdom of God and the power of God. Not indeed as if her task were the mere transmission of a tradition; the truth is a Divine deposit, but it is an inexhaustible one, and the light by which its unexhaustible riches are revealed is the ever growing providence of God; so that there is always room for originality and discovery. But our Church appoints her own professors, and she takes very strict care of them. She wishes them to advance; but they must take her with them, after convincing her mind. They exist for the Church, and not the Church for them; and the glory of the Colleges is to be year by year turning out men fully equipped for the work of the Church in all its departments, who are on fire with her faith and mission. (Applause.)

Moderator, you and others have taken infinite trouble for many years about this Union; it has been worth the trouble—(applause)—and we have all been lifted up by the proceedings of the last two days; but, when we turn our face homewards, will there be any clear and unmistakable gain, any aim and purpose with which we are inspired? May we not go home and find all things just as they were? There is no charm in a mere change of nomenclature to fill our churches. And they are needing to be filled. I do not know how it may be in

the United Presbyterian Church, but in the Free Church, while we have been boasting of the multiplication of our charges since the Disruption, our membership has not grown in nearly the same proportion. I give you as the motto for the new Church—to fill our vacant pews. I know how difficult it is. It is difficult in the increasing population of the country, and it is difficult in the secularised population of the city. In a literal sense it is in many places impossible. But it is possible in a degree which would both fill our own hearts with joy and ensure the permanent prosperity of the new Church. How is it to be done? Well, much has been said of novel and aggressive methods; and I agree that we must go out to the careless masses and the careless classes. (Applause.) Ay, but we must also go in: we must go into our study and shut the door; we must live more among over-awing and inspiring truth, and then, when we come forth with words that burn on our lips, we shall not require to push or press people to come, for they will come flocking of their own accord like doves to their windows.

Professor ORR.—Moderator, Fathers and Brethren, the words in which the Colleges and the rising ministry have been commended to you by Dr. Stalker leave very little to be added by any one who comes after, who is economical of your time. It has been one of the great outstanding features of our Scottish Church, as Dr. Stalker has said, down all its history, that it has been zealous for an educated ministry. Those who would oppose grace to learning have to explain how it is that it was in those times and in those circles when and where the throb of spiritual life was highest, when zeal for Christ was most burning, that the obligation of providing an educated ministry was most strongly recognised and the greatest diligence taken to secure such a ministry. I need only remind you of the large and liberal views of John Knox and of the Reformation Church, which, if they had been carried out then, would have made our Scotland, great as it is, a far greater country still; of the high and scholarly ideal of men like Andrew Melville of the second generation; of the Coryphœi of learning of the period of the Covenant, like Gillespie, Rutherford, and their peers. I have often felt touched in remembering how, at a time when the Church was outlawed and peeled and scattered, the persecuted Cameronians —a little handful with no ministers at the time—were not content with novices or unlettered men for their ministers, but specially sent a genius like James Renwick abroad to acquire the necessary equipment for its service—so tenaciously did they hold to that ideal of an educated ministry. They did not believe, those pillar-fathers of our Scottish Church, that ignorance was an aid to devotion. They dreaded ignorance as opening the mind to every kind of fanaticism and error; they believed that a sound and liberal and wisely-trained ministry was the best protection against the inroad of destructive opinions. And our Secession Fathers—since Dr. Stalker has spoken for the history of the Free Church Colleges, I may say a word for the other side—our Secession Fathers of the last century had the same ideals. One of their first cares was to found a divinity hall. (Applause.) Its professors were men well versed in the best learning which that age could give them—learning, I mean, in divinity and the related subjects and sciences. We read how the first professor in the divinity hall lectured to his students in Latin—a task which some of his successors would not like to undertake, and possibly which the students would not like either. (Laughter.) Its long history has been illuminated by names which will be held in reverence as long as our Church shall endure—names like Erskine, Brown, Lawson of Selkirk, Dick, Eadie, Ker, Cairns, not to mention many more whose talents light up its past.

The Free Church in like manner in its different Colleges has proved a noble school of learning; it has cherished and carried on the same ideal, and, through the eminence of its teachers since the days of Chalmers or Cunningham or Patrick Fairbairn, it has earned for itself a name and fame throughout Christendom.

And now, as a United Church, our ambition is to maintain, if we can, at their

high-water mark of excellence these traditions of the past, and to make the Colleges of the United Free Church, if we can do so, a credit, as they ought to be, in equipment and efficiency to the Church and the nation. And we appeal for your sympathy and liberality and support of these Colleges to-day.

The end of our Colleges, I recognise, is not simply to produce men of learning; very far indeed from that. For if piety divorced from learning is bound, as all history shows, to become weak, jejune, ineffecual in the ministry, it is equally true and even more certain that learning divorced from piety, that head-culture which is not accompanied by heart-culture, is bound to become the knowledge that puffeth up and will soon, in the inflation of its pride, prove instead of an aid to piety and the faith of the Church—will soon show itself to be converted into a powerful agent for its overthrow. Therefore it is that we feel that if these Colleges are to be all that we wish them to be, if they are to send forth a ministry into our Church such as we would like to see, there must be a stream of vital piety ever flowing through these Colleges; that only this will keep the current of their life earnest and pure; that the flame of sacred learning in every one of them must be kept burning with oil from above won by earnest prayer; that the work in the classes of our Colleges, however scholarly, however directed to the aims of the intellect, must ever be conducted with a bearing on the vital and the practical ends for which the ministry exists; and that there must be the preservation and cultivation of the life of devotion in teacher and taught alike. And perhaps the best preservative of all—one without which the life of a College as I understand it would be hopelessly lacking—there must be kept a constant flow of the missionary spirit in the hearts of those aspiring to the Master's service. (Applause.)

Therefore it is in the line of the resolution that we appeal to your sympathy and your support in connection with the Colleges, and the ministry which is coming out of them. It is our conviction that the Colleges, as part of the Church's organism, ought never to be cut off from the general life of the Church; that the currents ought to be free and reciprocal and unfailing between the Colleges and the congregations which they exist to serve; and that the Church should rise to the realisation that the support of its Colleges, interest in its Colleges, the bearing up of its Colleges by its sympathy and liberality and prayer, are as much a part of its duty and as much a part of its responsibility as any other part of its work; and that it is doing one of the worst things it could possibly do for the efficiency of the Church and its ministry if it ever allows these Colleges to be starved, discouraged, or dwarfed for want of the sympathy or of the help it ought to give. (Applause.)

The MODERATOR.—Principal Fairbairn who is to address the Assemby comes here as an invited guest. We were anxious to have the benefit of his presence not merely in connection with the College department of our work, which we reckon as important, but in connection also with all the interests that are involved in this Union of ours. You know what important services Dr. Fairbairn has rendered—(applause)—and how in every part of the life of Evangelical Nonconformity in England he has established for himself and the denomination a remarkable position; and how by his works and by the incessant activity of his learned and active mind he has communicated impulse to theological and Biblical thought in all directions. (Applause.) We rejoice to have the benefit of his presence, and we will listen with great pleasure to what he has to say. (Applause.)

Principal FAIRBAIRN.—It is very gracious of you to extend to me an invitation to speak on a subject so entirely congenial to my heart—as the Support of the Colleges, and the Education of the Ministry. I came here not only to rejoice with you, but with all Scotland, and with the whole Catholic Church, over the splendid achievement of yesterday. (Applause.) It was indeed a time when to be present was as it were to be at Pentecost, when the Spirit which breathed upon us lifted us out of, or even far above ourselves. In the opening of the seventeenth century the Crowns were united; in the begin-

ning of the eighteenth the Parliaments were joined ; in the last year of the nineteenth century there is a Union of Churches, and of these three the last is the greatest. (Applause.) It is an easy thing to differ. It is a grateful thing to the natural man to divide because of the difference, and there is nothing so congenial to the old Adam as, having differed and divided, to go our own way and let the brother from whom we have parted, though not as if he were a brother, go his. But it is a note of the new man, having discovered agreement, to unite ; and it is a yet more prominent note of the new man, as a generous and a gracious man, having found that within agreement there may still be difference, to refuse to divide. (Hear, hear.) The Scotsman is always a hard person to convert, and it needs strenuous logic to achieve his conversion, but the great advantage of inflexibility appears when, having once been changed, he refuses to relapse into the old and natural state whence his conversion brought him. And so this Union of Churches being a Union of Scottish men and minds is a step from which there is no return. (Applause.) It is a step onward, and the onward step once taken, the foot that is moved shall not be drawn back, but being planted before it will carry after it the foot that is still behind. (Applause.)

Moderator, I feel peculiarly attracted to the day and the event, for my affections are engaged to both the Churches which have now become one ; but it will not surprise you if I confess that my affections go out in a peculiar degree to the older and to the more scattered Church which had been disciplined by hard and bitter experience. I love the old Seceders, and I love to think of what in their time they accomplished and endured.

It is easy to make mirth over divisions on questions as to the relations of Church and State, on civil oaths and religious duty as discussed in Church courts, and in testimonies and pamphlets innumerable between Burghers and Anti-Burghers. I read their controversies touching beliefs, however, not as they appear in pages that can be made grotesque, but as they were adorned in lives that were beautiful, lived by society, saints that walked in light. Their lives are to me the very beauty of holiness. And the men the Seceders made, the citizens they formed, citizens of what they loved to think was the freest in the world—for it was the Kingdom of God—were such citizens as a State, if it only knew the times of its visitation, would sell all its armies and munitions of war to buy, if only they could be bought, certain if it had them it could never fail. (Applause.)

I think, indeed, of the great act that towards the middle of this century created the Free Church—for that Church was created by one act, and sprang as it were full born from the brain that had conceived it—and I ask what was it ? and what it means ? Do you remember the long conflict we know as the Voluntary Controversy ? Brother then wrestled with brother, and in the thick of the fight they stood face to face, too near to see each other as they really were, yet we can now discern behind the differences of feature the clear faces of brothers indeed. It might be that the Voluntary men did not convert the men who were to be the Free, that the Establishment men did not convert the Voluntaries, but the two as they wrestled defined many questions and issues, made a larger freedom possible, and made the Free Church of Scotland, ay, and the Union of this day possible too. (Applause.) Then, when in the Church courts the century-old conflict of the Evangelical and the Moderate came to its climax, and Thomas Chalmers strenuously pleaded for the freedom of the Christian people to choose their pastor and teacher—did he not in all his acts feel, though perhaps unconsciously, the inspiration that had come from seeing a Christianity rise up as free, unaided by Establishment or Endowment, and found Churches, shape men, make learning ? He so profited by the experience of Churches that had been free for a century, that he had not to elaborate a scheme in the dark and lead people forth into a wilderness that they knew not of. But the people he led were not a fugitive remnant ; they were a victorious army ; the times were ripe ; they had a free Press to help in founding a Free Church ; they had behind them a convinced, an earnest people, and they issued out in their hundreds, nay, in their thousands,

to build themselves Churches in every Parish, plant Schools beside the Church, rear Colleges that might rival the old Universities, create a Sustentation Fund nobler and richer, more generous and elastic, because based on the free will of the people, than the old endowments. (Applause.) So the Free Church sprang into being, well equipped, ordered, splendid, national; the times being ripe and felicitous. Very different was it when the four Seceders in 1733 wanted to table a protest that the Assembly would not receive. Their doctrinal or ecclesiastical position was exactly the position of the men of '43. They said in words never to be forgotten, as Ebenezer Erskine taught, that in order to the being of the ministry a double call was necessary—one that came from God above, one that came from His Church below, and without the coalescence and concurrence of these calls there could be no Christian minister. When patronage said, "We shall dispense with the call of the people," he said "No, in this freest society in Christendom the call must be the people's. The promise was not made to patrons or heritors; it was made by God to His own people, and His people must be the agents of the call." (Applause.) When that principle was denied, and law enforced, and the civil arm was powerful, these four heroic men went out not knowing whither they went. (Applause.) They had to face many a strange problem. There was the Church whose ideal they believed. There was the State whose reality they gladly conceded. They wanted both to stand. The grand, the supreme difficulty was in their reciprocal relations. The claim of the State placed by patronage its ministers in the Church and over the people of God. The right of the Church, vested in it by the Lord Jesus Himself, was to select the Shepherd of its soul. In affirming this right in the only effectual way possible, the Seceders stood well-nigh alone. They had no great following grouped round them. The only Non-established Church they could consult was one which would not recognise the State, and would not recognise the Church as established, because neither stood under the sacred Divine seal of the Solemn League and Covenant. Is it a wonder, therefore, that these seceding fathers came face to face with the question—"Are we at liberty to take oath to maintain the Church as by law established?" Some said they were, and some they were not, and because of this difference they parted. Conscience is a strange power. Let it govern, and it is imperious indeed. If it gets into the way of so governing as to be intolerant in small things as in great, it may become grievous and over-exacting to other consciences. Hence came the division known as the "Breach," and the Church broke into two branches; but these old Burghers and Anti-Burghers soon found that when brothers differed bitter separation was easier than gracious unity. Still, never did they do other than seek to consult and obey the Eternal Sovereign who lived in the conscience, and through the conscience spoke; and of all their deeds surely their love of truth and integrity, their love of freedom in the Church, and their love of an ordered State, ought to stand to them as a foremost merit. But amidst their concerns, one thing they never forgot—they never forgot that as reasonable while Christian men, they needed educated ministers, men able to form right loyal sons to follow after the fathers. And so every section honoured itself by selecting its foremost men to be the heads or the teachers of their Schools and Colleges. No single section forgot that thus only could it supply candidates trained, educated, disciplined towards the Christian ministry. We can say then, that both the Churches that have now come together have an honourable history in all that concerns the education of the ministry and the equipment of the College. And without this they could not have lived in Scotland; for let us think of the kind of men the College gives to the Church. Take the Professors. Why, all the romance, the very sweetest and finest of the romance in the Seceder Churches and in the Free Church of Scotland, circles round the Professorial head. You have heard of the Erskines, of Wilson, of the early men who were Professors. You have heard too of John Brown, erstwhile shepherd boy on the braes of Abernethy, later, great preacher of the Word; how skeptic Hume heard him, and said in his honest way, "I like to hear that Seceder from Haddington; he speaks as if he had Jesus Christ

at his elbow," and how like any diligent schoolman he wrote ponderous tomes; but have you forgotten how he enlarged and multiplied himself through living men; how every man who came under his influence was sent out to help to shape and re-make and convert the world?

You have heard of old George Lawson of Selkirk, curious in his obliviousness, curious in his prodigious memory—able to reproduce from memory in English or Hebrew or Greek, as might be desired, the Scriptures of the Old and New Testament. You have heard the varied tales as to his memory and his forgetfulness told to amuse yet ever told with affection, which means that there is romance in the man, power in the man, to shape the men around him. You have heard of many obscurer men, Archibald Bruce of Whitburn, who educated amongst others, Thomas M'Crie, a man gentle, retired, passing his life in a little village, yet ever remaining a perfect gentleman in bearing. You have heard of later men, John Brown of Broughton Place, grandson of the first Brown, the most classical in manner and figure of the Edinburgh men of his day. You have heard too of later men, the scholarship of John Eadie, the large manhood of John Cairns, with many another noble man within that Church. Then take the Free Church. Have you not the first Principal of the New College, the man of creative mind, to whom you owe the whole scheme and method of ministerial education and ministerial sustentation within it, Thomas Chalmers? (Applause.) Have you not the massive intellect, the large scholarship, the commanding genius of William Cunningham, who never would have had the power he wielded and possessed apart from his college chair and his college opportunities. Have you not another figure, most unlike these, yet full of a romance that equals and in some respects surpasses George Lawson's—Rabbi Duncan, remembered by the multitude for his strange absent-mindedness, remembered by the few for his penetrative mind, deep thought, the insight and courage he showed in all the things of the intellect? And are there not more recent men? Can we at this moment forget the vigour, the concise speech, the strong antithetic mind, the critical yet constructive genius of Alexander Balmain Bruce? (Applause.) And there is a name I would be false to my own heart and to the city where I learned to know and love him, were I here to forget—a name the Free Church can honour all the more that he went forth from her, yet went forth with a heart that never lost its love for her great fathers, a head that never lost its faith in the truths in which he had been trained—the transcendent genius in the sacred criticism of to-day—William Robertson Smith. (Applause.)

But it is not only the men; it is what sort of teachers they make. You have an obligation to living mind. Yes, you have. You try to make men speak. Yes, and you do well. But you need to have men who write, who make books, who create literature, who fashion by means of the press the mind that is yet to be. Need I appeal to the Church that has had writers in olden days like the Browns, writers like John Eadie, writers so kindly in imagiuation as John Ker, to keep up and still to maintain colleges fit for the forming of young men equal to the men of the older day? Need I appeal to the Church that can call to mind the immortal name of Thomas Chalmers, and is still to-day doing the work he did on lines adapted to the time by men like Dr. Denney, or Principal Salmond, or our own Moderator—(applause)—or by the late Alexander Bruce, by the great multitude of scholars and thinkers who are known not only in Scotland, nor only to your own Church but beyond Scotland and to Churches alien in order and alien in faith to yours? You are by the voice educating Scotland and by books you are educating a world that lies far beyond it. They cross the Border, nay, they cross the Ocean, they spread on the Continent, they are distributed over America, they make their way to the Southern Seas. And so, by means of your colleges and the men you there train and equip, and the books made by the men who there teach, you are shaping minds, making faith, organising vital matters of belief in other and larger communities.

And you need to make preachers. I recognise the limits of the college. Many a time I have had to say to my English friends, "You ask us 'Why do

you not send us out better preachers?' but I have a question that is prior to that, and must come before it: why do you not send us in better men?' (Applause.) We give only what we receive, and it depends on the Church, still more on the home, what kind of men the College turns out. (Applause.) We have been remembering the Seceders. Do you ever recall the incident in the life of M'Crie when he, a stripling, walked with his mother towards Edinburgh where to the College he was bound? And ere they parted at Coldingham Moor, the mother knelt behind a stone and prayed with her boy, and he left, feeling not as if he had separated from his mother but as if she had gone with him and guided him where he was to go. And in later years when he wrestled much, even with so strong a man as the head of the house of Blackwood who felt he was bound to hear his remonstrances, and did not dare to rebuke him, did not the mother's son speak in the man's words? The kind of men you get out depends then on the kind of men you send in. (Applause.) Be sure of this, the best, the choicest of your sons ought to go straight into the ministry. (Applause.) There is a grand essay by M'Crie where he examines the Waverley representation of the Scottish minister. I commend it to you. It is an old friend of mine. Years ago I remember how deep the impression it made on me. Here is Scott, affected in mental attitude ever when the religion of his country was in question, unable because of the fashion that beset him to see into the idealism that filled the soul of his people and inspired their life, representing their ministry as in a sense barbarian, a ministry of rude and crude men. And M'Crie stands forward and asks, "Where is your proof? Look at the men, whence they came, the choicest blood in Scotland, ay, and the choicest brain!" What was then, may be now. So long as the choicest blood and the choicest brain of Scotland swarms into the Divinity Hall and fills the pulpit, the Church will never fail, but will ever more victoriously continue to live. (Applause.) I feel, as many another man feels, facing the education of to-day, how many and how choice are the fields into which men are called. Year by year I take up the lists of the Home, and the Indian, and the Colonial Civil Services, and I read them down with pride. I see here is a Scotsman, and there is a Scotsman, all well to the front, certain to be heard of in after years governing some province in distant India, or administering some high estate af the realm; and I see them coming up to Oxford, often raw, often unshaped, still determined to prevail, and prevailing in our schools, then going up and passing high in the Civil Service lists resolved to serve the State. Would I withdraw one of these men? Nay, not one. Would I withdraw any of them? Nay, I would increase the number, and ask more and still more. We talk about arms. Arms have done nothing for us; they have not made our Empire. (Applause.) Our Empire has been made by our great civilians—(applause)—the men that in India have represented British justice, the men that in the Colonies have represented law, and order, and freedom. Let us give of our noblest, of our best, for the cause is worthy. Then even after they have been supplied, are our riches exhausted? Are our best men to be enumerated by the seventy odd candidates required annually for the Civil Service whether India or Home? Nay, we need, we ought to have, thousands more to flock into the ministry. May I speak to the mothers, and appeal to them, and say, "Forget not the ancient pride which rejoiced to have a son in the pulpit." May I speak to the fathers and say, "Don't worship the almighty sovereign, don't worship gold or silver or iron or clay. Fathers, know this, if you want dignity, character, and influence and position, and a name imperishable for your sons, then the highest of all the offices they can fill, the noblest of all places they can occupy is within the Christian ministry. (Applause.) I would speak to Pastors and say to them, "Are you without reproach? Have you no young men, boys you know, lads of character and of power, waiting and asking, 'Will any man guide us? tell whither we ought to go?'" Face them; say, "Come ye to the help of the Lord against the mighty! Do you love learning? Learning you can have. Do you love power among men? Be a good honest and earnest Christian man and you will have power. But do you want to be

remembered as one who has saved souls and made saints? Then there is the way into the ministry; go ye in; enter, possess, and inherit the land!"

God grant that you, the United Free Church of Scotland, may stand fast by your colleges, by the ministry—the great function of teaching the eternal, the imperishable Gospel of God's grace. (Loud applause.)

RECOGNITION OF DEPUTIES FROM OTHER CHURCHES AND MESSAGES OF CONGRATULATION.

Dr. A. R. MACEWEN, Glasgow, moved:—

"The Assembly return cordial thanks to the deputies from other Churches, whose presence and addresses have added so much to the interest and impressiveness of the proceedings: and ask them to convey the Assembly's cordial greetings to the Churches which they represent. Further, the Assembly gladly embrace this opportunity of expressing the honour and love which they desire to cherish towards all evangelical Churches: they rejoice in the essential unity of the Church of Christ in all its branches: and they long and pray for further and greater manifestations of that unity in Scotland and throughout the world."

Dr. MacEwen said:—Moderator, Fathers and Brethren, the resolution which I have the honour to submit tenders thanks to the deputies from other Churches. We have received their congratulations with the utmost pleasure. It has encouraged and strengthened the Assembly to learn that they have appreciated the spirit and the meaning of this great Union, and that in the United Church we can reckon upon the continuance of the good-will which the separate Churches have experienced from them for many years. The Assembly is specially gratified that the sister Churches have sent men of such eloquence and eminence, and desires to thank the deputies personally for their admirable and stimulating addresses.

All of those who have addressed the Assembly have spoken generously, but their generosity has not misled us. We are aware of our grave responsibilities and conscious of our need for God's help. Yet our prayer is that through His gracious guidance the Church life of the United Free Church may in some measure approach to the ideal which they have set before us.

In replying to the special messages which the deputies have brought, I may venture upon some definiteness without going beyond the mind of the Assembly. To our friends from England I may say that the Assembly appreciates the noble work done by them—by Wesleyans, Congregationalists, and Baptists, as well as by Presbyterians. We have the deepest sympathy with them in the difficulties with which they have to contend at present, specially with regard to education; we deplore, as they deplore, the Romanising and proselytising influences with which they need to deal. (Applause.) We congratulate them upon their federation as Free Churches, and we trust that they will thereby, and through God's blessing, be strengthened in maintaining the cause of evangelical truth and of religious freedom.

Our Presbyterian brethren in Ireland have still greater difficulties, and a claim to a still stronger expression of sympathy. We rejoice in the strength of the bonds that unite us to them, and we hope—dare I say, we believe—that political opinions will never be allowed to mar our sense of Christian brotherhood.

The Assembly has been favoured with the presence of representatives of many Colonial and Continental Churches, and, besides, congratulations have been received from other distant Churches prevented by distance from sending deputies. The Assembly thanks God for what they have been enabled to do severally for the kingdom of Christ. To the Presbyterian Churches in the colonies the Assembly recognises great indebtedness for resolute endeavours to provide for the necessities of our fellow-countrymen in the constantly expanding empire. Indeed all evangelical Churches are held by us in love and honour, and we rejoice to-day in the essential unity of the Church of Christ.

Moderator, the unity of the Church of Christ is not a distant, visionary idea. It is a reality, an operative force, the spiritual fountain of the life of every true

Church. There is only one God and Father, only one Redeemer, only one Holy Spirit. Outward separations, at their very worst, deprive no body of believing men of their title to God's blessings, or of their share in the communion of the saints. This Assembly would cast a reproach upon its own origins, it would disown and defame the noble names associated with the Free and United Presbyterian Churches, if it failed to recognise that disruption and secession may be an imperative duty, and may have a place in the development of the Church of God. A breach, a painful and protracted breach, in the outward unity of the Church has often been the means by which God has worked out His catholic purposes. Separation becomes sinful and mischievous schism only when those who institute and maintain a separate Church fail to acknowledge that, amidst diversities of administration, there is the same Lord, and fail to drink of the One Spirit into which we are all baptised. The schismatical Church is one which places formal unity above spiritual unity, and refuses to recognise the manifold working of grace. From such sectarianism the Assembly desires deliberately to declare its divergence, and to claim fellowship with those from whom it is still outwardly separated. I believe that most of the members of Court will declare that with humility. We have sometimes been quick and severe in passing judgment upon other Churches; we have treated our prejudices as principles, and set the jots and tittles of the Law above the Two Great Commandments; and we are resolved not only to judge other Churches generously, and so far as possible to avoid collision with them, but to co-operate with them, as we have opportunity—(applause)—and to be at one with them in prayer when we cannot be at one with them in work, in the spirit of our Master's words, "Other sheep I have which are not of this fold."

And yet, Moderator, the Assembly is not satisfied with inward and spiritual unity. It desires greater manifestations of the same kind as awakens our present gratitude. The considerations and motives which have guided us into this Union point us onwards, and we take this blessing as a forestalment of further and larger blessings, for which we mean to entreat the God of peace. If separations have a place in the growth of the Church, they have no place in the completed kingdom of God, which must always be our ideal. Where there is no vital difference between Churches in creed, worship, or government, separation is a serious loss and a cause of misunderstanding and friction; and we are grateful that, in our day, there are currents and undercurrents of general thought and feeling in every part of Christendom which make for the Union of the Churches. It is not right to blame our young people because they show indifference to points which their fathers regarded as vital, as though they thereby showed worldliness or irreligion. The disposition is closely connected with a wholesome tendency to set Christ's teaching first, and with a better appreciation of the practical duties and the larger functions of the Church. The Church which has the future in its hands, is the Church which calls the rising generation to give heed to the real needs of the world, and to move onwards in faith and hope. This is not a day for small Churches. (Applause.) In the heat of controversy men may declare that they will build a Church on some antiquarian foundation, or in vindication of their own consistency; but a Church, as modern ideas and necessities define it, is a large and complex organisation, and such attempts are sure to die if they are fed by no living stream of present life.

Moderator, far be it from an Assembly, which owes half its membership to a Church which once included only four ministers, to disparage the work of small Churches. We shall remember the caution given us last night so eloquently by Dr. Maclaren, and honour those, in Scotland and elsewhere, who are faithful to conviction. I rather wish to say that those tendencies will soon call us to measure and define the grounds of our separation from the other Churches of Scotland, and especially from our brethren of the Established Church. It will not suffice for us to face the question on the grounds of history. We profess the same doctrines; we worship God alike; our methods of government and administration are the same; our desire for a truly national religion is no less

strong than theirs; and this Union movement has brought into clear light the general sense of identity of interests cherished throughout the country. This feeling has been so frequently expressed in the Assembly that it needs no emphasis. Yet there have been two points at which this Assembly will affect the future movements of the Scottish Churches:—(1.) The frank and generous words of Dr. Cameron Lees—(applause)—and the Earl of Aberdeen will live in our memories, and they will be recalled in days to come, with the deepest thankfulness, as a token of goodwill and friendliness. (Applause.) (2.) You yourself, Moderator, have proved yourself already the leader of the United Church by the clearness with which you have defined the position of this Church with regard to connection with the State, and I take leave to say that by your utterance on this subject you have banished, once for all, the notion that there are latent differences in this Church by which we might be afterwards divided.

I trust I shall not go beyond the mind of the Assembly by adding a single word on this subject. This Union guides us by the basis on which it has been formed. No abstract theory of the relations between Church and State is a condition of membership or of office in the United Church, and we can therefore never make any such theory a limitation in considering proposals for union, if they should be made. The question will be a practical one—as to the actual relation of the Church toward the State, and of the State toward the Church.

Fathers and Brethren, when our Moderator and such a "Bridgemaker" as Dr. Lees have said that they at present see no solution of this great question—the next which the Scottish Churches will need to face—silence is imperative on an ordinary member of the Court, for to-day no one must speak on matters open to debate. But the Assembly will be unanimous and eager in reciprocating the friendliness of Dr. Cameron Lees and Lord Aberdeen—(applause)—in recognising the Established Church as a living and vigorous branch of the Church of Christ, in giving thanks for her good works at home and abroad, and in resolving to think and speak of her with affection and respect, even if our desire for union should be delayed.

It is impossible to forecast the rapidity with which this or any other union may be accomplished; but it is certain that it will be promoted and hastened by the growth of real religion—by our co-operation with one another in good works—by our prayers for one another, and, above all, by growing nearness to the Lord Jesus Christ. In this spirit the Assembly returns its greetings to the Churches which have sent congratulations, and resolves to look with goodwill and hopefulness toward all who are working and praying for the kingdom of her great Lord and Master. (Loud applause.)

Sheriff JAMESON, Edinburgh, said:—I rise, and have much pleasure in doing so, to second in a very few words the resolution which has been so well proposed by Dr. MacEwen. It is but right that this Assembly should thank, and that most cordially, those distinguished brethren from other Churches who have done us the honour to come here, no doubt at some trouble and inconvenience to themselves, to bid our two old Churches Godspeed in this new start they are making as a United visible Church of Christ. We thank those delegates for the words of good cheer they have spoken, and for that heartfelt sympathy which we are sure they feel, and of which their words are only the outward expression and utterance. We thank them also for the assurance they have given us that those important religious communities from whom they come approve of the momentous step taken here yesterday, and welcome it as one which they believe will be for the glory of God and the benefit of mankind in this Scotland of ours. (Applause.) In passing this vote of thanks, I would like you also not to confine your thoughts only to the words spoken in this place yesterday and to-day, but also to keep in mind the words of congratulation and encouragement which yesterday were borne to this Assembly by lightning wings from many a distant shore, conveying to us the good wishes, the affectionate interest of communities of fellow-Christians in every habitable part of the globe, who all desire to send from those distant lands their messages of goodwill to us.

The second portion of the resolution sounds a note which in this Assembly, I think, must appeal to every one, because this Assembly signalises the throwing down of a wall of division between two great branches of the visible Church. This resolution expresses the honour and love which the Assembly desire to cherish towards other Churches, and prays for larger Union. Now in this prayer I am sure we all join. The present Union I regard as a most important step towards a great Scottish National Presbyterian Church. How and by what means that end will be attained, in what space of time we will reach that longed-for goal we know not, and we cannoc venture to predict; but let us in the meantime be thankful that we have been led so far, that we have been enabled after many difficulties to do the duty that lay nearest to us, and to unite two large bodies of Christian brethren between whom there were no such essential differences as to keep them longer asunder. Let us be thankful that we have tried to diminish the number of schisms, and let us go forward cultivating good-will and friendly co-operation with other Churches, looking forward to further and greater unions, so that the Scottish Church shall be better able in the future than ever it has been in the past to cope with secularising and destructive forces which stand embattled against it. (Loud applause.)

Mr. R. R. SIMPSON (Clerk) suggested that in view of the numerous congratulatory addresses and telegrams that had been sent to the Assembly the following should be added to the resolution:—"The Assembly also return cordial thanks to the Churches, societies, and others in many parts of the Empire and on the Continent of Europe that have sent congratulatory addresses and telegrams."

The motion, with this addition, was then unanimously agreed to.

The Assembly was then addressed by Dr. ROBERTSON, of the Home Mission of the Presbyterian Church in Canada, who said:—Moderator, Fathers and Brethren, allow me first to thank you for the privilege of addressing this large Assembly, and to convey to you the congratulations and greetings of the Presbyterian Church of Canada. Ours too is a United Church, only a little more comprehensive than yours. We followed you in your divisions; I hope you will follow us in our Union. The Presbyterian Church in Canada may be almost said to be one. It is true that a few congregations remained out of the Union, some belonging to the United Presbyterian Church, some to the Established Church or the Church that represented it, and some to the Free Church; but yet one by one they have come to feel that the door was not locked against them, that the key was left on the outside and they could pull the latch when they liked. And a number of them are doing so. Further, let me say that there has been in our Church the utmost harmony since the Union took place, and if any person were to enter our Assembly now he could not tell who belonged to any branch of the Church as it existed before the Union. (Applause.)

You ask, "What were the constraining causes that brought about Union?" Ours is a large country, with an area nearly equal to Europe. We wished as far as we possibly could to get the different Churches one, so that we could help to unite the country. But more than that, there was a good deal of overlapping, and we felt that all our resources were necessary to overtake the task the Church had before it.

You ask, "What have been the results of Union?" Since the Union we have had an increase of membership of 125 per cent., although the population has only increased 40 per cent. Our revenue has increased 150 per cent. The contributions to missions have increased six-fold.

The responsibilities of our Church are increasing year by year. In 1898 there were 40,000 settlers, in 1899 over 50,000, and the estimate for the current year is about 75,000. It is likely that the inflow will increase from year to year. Of those which came in 1898 and 1899, about one-half were from Central and Northern Europe. These people hate your country, and they have not lost any hatred in crossing the Atlantic. It is our duty to educate, to evangelise, to stimulate these people, that they may be loyal in the first instance to Jesus

Christ, and to the country in the second place. The moral and spiritual well-being of the country lies with those of us who are of British origin. I may say, Sir, that the Church has established schools among these people, and has sent missionaries among them; and though most of them were born and reared in the Roman Catholic or the Greek Church, yet our missionaries are well received, and their message is listened to respectfully.

Then we are getting from your country—which is also my country—a large number of people; and if people must leave you, why not direct them to a country where they will be under the old flag and help to develop the Empire? For remember, Canada is part and parcel of the Empire; we glory in being part of it; and all we can do and want to do is for the purpose of making the future of the Empire more glorious than the past.

People have said, "Can you not furnish men and means to carry on your work unaided?" No. Had we to deal only with Canadian people, only with English-speaking people, it would be a different matter. But in face of this in-flowing population, different from us in language and customs, in religion, in ethical views, it seems to us that we cannot carry on the work unaided.

You ask: "What effect have missions had on your country so far?" Most beneficial. At the time of our Union we had 218 mission stations in the West; now we have 530, and yet we have already given to the Church from these stations 250 congregations. Further, the membership is increasing steadily year by year, respect for law and order all over the country growing stronger; from Red River to the Rocky Mountains, the Sabbath is kept according to the Commandment, even at the busiest time of harvest. The planting of missions has changed the face of society. Moreover, in the province of Manitoba we have a prohibitory liquor law, and before long it will be extended over the West. True religion seems to be gaining, although the world is doing a good deal to prevent its prosperity.

We hope we may receive the active co-operation of the Church at home. At present fifty-three missions are vacant, because we have not men. Since this Union has taken place, could you not spare some of your young men, some men of ability and resource, men with a message for their fellows, and who can deliver that message; that so the cause of Christ may be advanced, God glorified, and the salvation of men secured. (Applause.)

Rev. J. IRVINE ROBERTSON, Presbyterian Church of Victoria, said:—In the Colonies we are accustomed to small Assemblies; and although these Assemblies may make up in animation what they lack in quality, and in brilliancy what they lack in numbers, yet to be present yesterday, and to see this Assembly, was indeed an inspiration, especially when one remembers that history was being made, and that yesterday was the greatest day Scotland has seen since the Disruption. I am here to express the congratulations and the sincere good wishes and sympathy of the Church of Victoria—(applause)—and I only wish that some of the men distinguished in our Church for their eloquence and literature, were standing here instead of myself. In the Colonies it is hard for those who have not been in Scotland to understand why Presbyterians should be divided. Some of us find it hard in our Bible-class to show the difference between the various Presbyterian bodies in Scotland. Happily, that difficulty has been made much less by the present Union. My Church will rejoice, because from this United Church will go forth great spiritual power and force by which we will be benefited. We feel, in the Colonies, that we are influenced by the state of evangelical Christianity in Scotland; when evangelical feeling is warm here, it re-acts upon us. For you send to us your men; you send to us your literature; you send to us the spirit which prevails in this country—therefore, the Union will not only effect great things for Presbyterians in Scotland, but in the Colonies and throughout the world. I have to convey to you the hearty greetings and the cordial good wishes and prayers of the Presbyterian Church of Victoria. (Applause.)

The Assembly adjourned at half-past three o'clock, to meet again at seven.

EVENING SEDERUNT.

The Assembly resumed at seven o'clock—Principal Rainy, Moderator.

FOREIGN MISSION WORK.

Lord OVERTOUN moved, as follows :—

"The General Assembly record their deep gratitude to God for the grace bestowed on the Churches now united, as manifested in the progress of their Foreign Missions, and in the growing interest taken by their members in the spread of the Gospel throughout the world.

"The Assembly welcome this occasion to send a message of affection and encouragement to the men and women who have gone forth to the various Mission Fields, to their converts, and to the native pastors and teachers; and to assure them of the Church's unceasing mindfulness and prayer on their behalf, and of her deep solicitude for those who, through famine or pestilence or war, have recently endured special loss and sorrow.

"The Assembly would at the same time make thankful recognition of the sympathy and co-operation of other Churches and Missionary Societies, as fellow-labourers unto the Kingdom of God, earnestly desiring that these bonds of fellowship may be strengthened.

"The General Assembly would on this happy occasion specially acknowledge the obligation resting upon this Church to make fervent prayer that all her members and office-bearers may be led to consecrate themselves and their substances more heartily to the extension of the kingdom and glory of her only Lord and Redeemer.

"Finally, the Assembly enjoin all ministers to keep the cause of Missions in continual remembrance in the services of the sanctuary, and they affectionately commend it to the prayerful interest of all the members and families of the Church."

Lord OVERTOUN (elder).—We remember how on the eve of the battle of Waterloo, Wellington earnestly longed that Blucher with his German legions might come up in order that the two together might roll back the enemy. Two Churches have been longing for many years that their forces might be joined so that together they might be better able to roll back the forces of evil which are opposed to the Church of the living God. (Applause.) We have had glorious victories in this land and in heathen lands. We do not yet see victory all along the line. But that day is coming. The Churches happily now one have become united not merely because they agree in government, in principles and in doctrines, but because we believe it is in accordance with the mind of the Master, and we may be better able united than single to cope with the forces of evil. During the past year there has gone over this country a mighty wave of patriotic enthusiasm for Queen and for country. We are all Imperialists in the best sense of the word. Would to God we were all as imbued with the great Imperial idea of the Kingdom of Jesus Christ, because we know that He shall have dominion from sea to sea, and from the river unto the ends of the earth. For this we pray, for this we seek to work. When the Secession and Disruption took place it was the occasion of new life and new enthusiasm, not only to the Churches more immediately concerned, but to the Church at large. If enthusiasm accompanied the Disruption surely a greater enthusiasm ought to accompany Union.

I suppose that among all the Churches of Christendom, the Moravian Church stands in the van with regard to its foreign mission work, for it has this proud record that there is not a congregation in the Moravian Church but has its foreign missionary. We know the United Presbyterian Church has stood far in the van in its mission work, and our beloved Free Church has held an honourable place. Surely when those two have joined forces there

ought to be a fresh enthusiasm in this glorious work. Shall we not ask God that there will be a fresh impetus in congregations, that instead of asking what the Church is doing, they shall ask what individual congregations are doing; that the families will see that they have all the names of the children on the Collector's book; that in family worship they will learn to pray for the missionaries by name; and that individuals will ask, "What have I done in the past for foreign missions? what am I doing, and what, in the light of this glorious Union, am I going to do in the future?"

We have with us to-night four missionaries who are going to the foreign field—(applause)—and the fifth is not able to be with us. The first two are going out to new appointments at Old Calabar. These are Miss Elizabeth Stewart Smith and Mr. Ebenezer Maclachlan. Miss Eliza K. Johnstone is unable to be present. Then we have two who are going out to the great field of Livingstonia—Miss Winifred Knight and Dr. Agnes Robson. Miss Knight is a daughter of the Rev. J. H. Knight, late of Bearsden, and grand-daughter of the late venerable Dr. Somerville. Miss Knight is going out with Dr. and Mrs. Laws to Livingstonia in the spring, as an honorary missionary to the women. Dr. Agnes Robson is a daughter of the Rev. Dr. George Robson of Perth. She is a fully-qualified medical missionary, and is going out to Ekwendeni, Livingstonia, as the wife of the Rev. Donald Fraser. (Applause.) Lastly, I would like to tell the Assembly that this evening we received a letter from Dr. Elmslie, Livingstonia, in the following terms:—"An experienced certificated female teacher required immediately." I want to appeal to the Assembly and to the United Church for a certificated female teacher, and I want to appeal to the United Church for some one who will send this certificated female teacher. The appointment is for five years, and the salary is £120. I expect we shall have a great many applications before the Assembly rises. (Applause.)

Sir, on this historic occasion our earnest desire is to commend to God this great foreign mission work of the United Church. We should remember it is not our work to which we are called, and that we want as a Church, and as individuals, to support with fresh energy and fresh devotion all the missionaries in the field. We remember that this Church is not the only labourer in the foreign mission-field. We rejoice to have fellowship not only with Presbyterian Churches, but with others all over the great heathen field; and the strange thing is, that in view of this Union the Churches are far more at one in the foreign field than we are at home. We are beginning to mend this evil at home. May we march more quickly in the future than in the past. (Applause.) The past of these missions shows a glorious roll of heroes, such as Duff, Mackay, Wilson, Anderson, Hyslop, Cooper, Ross, Inglis, Keith Falconer, Bain, Hendry, and Steel, who have passed away in the midst of their labours. But we are glad to have with us to-night Dr. Husband of Rajpootana, and Dr. Ross of Manchuria, and two veteran missionaries, Dr. Murray Mitchell and Dr. Paton of the New Hebrides. We have also the happiness of having Dr. Stewart of Lovedale, Dr. Laws of Livingstonia, and Rev. Donald Fraser, whom we know so well. Amid congratulations and rejoicings here, our hearts go out to our missionaries in the foreign field, and we wish you to send them a message of love. They are bearing the burden and the heat of the day in the face of many difficulties and discouragements. We love them; we pray for them, and think of them. We want to send out greetings to the native pastors of the foreign land; for, after all, it is by the sons and daughters of India, Africa, and other lands, that these lands are to be won for Christ. We rejoice in the great regiment of native converts, and pray God may enable them to be true witnesses to the Gospel of the Lord Jesus Christ. How many of them have been suffering in India from famine and pestilence, and in Africa and China, from bloodshed and tumult, where many of the native Christians have laid down their lives for Christ's sake. Let us bear those who are thus suffering in our hearts before God.

Did you ever notice that there are many trinities mentioned in the Bible? We have the trinity of faith, the Divine Trinity, the source of all good and blessing. In connection with this great work we have the trinity of commands. The first is "Go ye into all the world and preach the Gospel to every creature." "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." "Bring all the tithes into my store house, saith the Lord." These three-fold calls appeal to the heart, the affections; the head, the convictions; and the purse, the pocket. There is a three-fold call from above—he will call all whom we send. There comes from the missionaries the cry, "Come over and help us," and they ask us to reinforce them, and we have left the call unheeded. There is the call from the heathen. "Send us teachers, send us the light with which God has intrusted you." I want to ask this United Church if the individual members have a sufficient share in sending out Scottish sons and daughters to heathen lands. Where the Gospel comes we know that liberty comes, and that it brings gladness to homes and hearts. In addition to the other calls I have spoken of, there is a louder call that comes from the wail of despair among the heathen, and the silence of death over many lands. That silent call comes to us to-night.

"Can we leave them lost and lonely,
Christ is coming, call them in."

There are too many in our Churches who ask, "What is the use of sending to the heathen? Why deprive them of their religion, some of which is simple and beautiful?" Our missionaries tell us that though in some of their religions there is much that is ethical and something that is beautiful, there lies at the back the horrors of evil, paganism, and vice, and if we ask—"Can these dry bones live?"—God told Ezekiel to prophesy over these dry bones, and you and I have the command to take the Gospel to these people, whether we have faith they can live or not. The early Christians put us to shame, because of their zeal and fearlessness; they spread the Christian faith over the world, and the irresistible march of Christianity in these centuries and since, is a proof of its Divine origin. For what has God given us India and Africa? Is it that we may satisfy our lust of conquest or of gold, or that we may find markets to which we may send our commodities? Are we to flood these lands with rum, opium, and vice? God forbid. (Applause.) Shall we debase the people whom God sent us to save? Shall we make them curse the name of Christian nations, or shall we rather take to them the Gospel of love and liberty, bind up their wounds, and tell them of Jesus the Mighty to save? (Applause.) India is awakening from the sleep of ages, after being drugged by centuries of idolatry and superstition; and, although there are mighty fortresses of Hindooism and Mohammedanism still confronting us, should we not go forward to take them in the name of Jesus Christ? We find Romanists; we find Infidels and Secularists pressing in. Shall we, who are intrusted with the only remedy for a lost world, keep the Gospel to ourselves? Christianity is the one and only Divine remedy, for there is no other name given under heaven whereby we may be saved but the name of Jesus. Our missionaries in Africa are casting their eyes on the vast hinterland to which the Roman Catholics are marching fast. We have the north occupied by Morocco. In the south we have Kaffraria and Lovedale with its blessed work. In the east, in Natal, we have work among the Zulus; and in Central Africa we have Livingstonia, where God is giving showers of blessing. The harvest is plentiful, but the labourers are few.

In conclusion, I would ask what will the United Churches do? We have a great opportunity, a great responsibility, a great possibility. Will the Churches rise to this opportunity, to this responsibility? There are millions yet without the Gospel. Are they to live and die in darkness. You say you pray. Are you doing so. Do you know where all the mission-fields are? Do you pray for the missionaries by name? While Mafeking was besieged, you looked eagerly

for the flashing of news of victory to our arms. Are you as eager for the conquest of those lands for King Jesus? The army we first sent to South Africa was insufficient for the work, and we poured troops in till there was no question of predominance. There is a noble band of missionaries; but what are they among so many thousands and millions still without the Gospel? And yet there are some in our Churches who neither know nor care, and to whom the Master might say, "Is it nothing to all you who pass by?" You say you are giving. Yes, but you are giving but a pittance. God calls you to go forward. We are too ready to say "Retrench." At the beginning of this United Church we must begin a new scale of foreign missionary giving. (Applause.) If we calculate one missionary to 20,000 people in India, we would require 13,000 missionaries more. If the 40,000,000 communicants at home and in America, subscribed for foreign missions one penny per head a week, there would be £8,000,000 in Christ's Treasury, instead of £2,000,000 as at present; and if they were to give one penny a day, they would have £56,000,000 to evangelise heathenism, instead of £2,000,000. But after all, it is not gold that is to do the work; it is the mighty Spirit of God raising men's hearts and lives. It is only when men's hearts are touched that they begin to give. At the Disruption there was a great wave of enthusiasm, and our people learned to give at home and abroad, because their hearts were on fire. May God send fire into our hearts once more! (Applause.) There are some who tell us that foreign missions are a failure. Why, they surpass our wildest dreams, as is shown, for example, by the upheavals in India, by the turning of the cannibals in the New Hebrides, and by the work of God in Africa, particularly in Livingstonia. I suppose some hold that the Mission of Jesus Christ was a failure, and that they are still unbelieving. I believe we are to see greater things yet. When Jesus was on the Mount, the disciples could not cure stricken humanity at the bottom of the hill; what they needed was that the Master should come down and be with them. And we require the Master's presence and power in connection with our work in heathen lands. (Applause.)

Mr. DUNCAN M'LAREN (elder), Edinburgh, in seconding the motion, said:—I desire in seconding this resolution to emphasise the position which we hold as a missionary Church—a position which we mean to maintain.

Both the Churches from their earliest days have ever set foreign missions in the forefront. The United Presbyterian Church in its Basis of Union announced its resolve to make exertions for the diffusion of the blessings of the Gospel at home and abroad; and the two branches of which that Church was made up, from their very first days remembered the claims of those in foreign lands. When their ministers were but few, they not only encouraged, but they demanded that some should go forth to minister to those who were in greater need than themselves. That section of the Church to which I belong had no territorial designation, and no limits in its outlook; it was therefore fitting that its missions were not concentrated in one land, but extended from sea to sea, from the Atlantic to the Pacific, girding the whole earth.

Last night there was placed in the hands of the members of Assembly a statement to which Lord Overtoun referred, giving a brief view of the Foreign Missions of the Church. This renders it unnecessary for me to enter into details regarding any of our Missions. Of all the Missions conducted by the Churches now happily united, there is only one in which we touch on one another, that is South Africa. In all other cases we were hundreds and thousands of miles apart. In that Mission the members of our Church have ever distinguished themselves by the grace of liberality. They have supported their own evangelists, they have erected their own buildings. Last year we made a new departure in South Africa, by sending out a Children's Missionary, a missionary supported by the children of the Church, and who went out having committed to him the double trust of seeking to evangelise the heathen of Africa, and to stimulate the interest in Foreign Missions of young people at home.

Our other African Mission, Old Calabar, has had a record of continuous

struggle, determined perseverance, and costly sacrifice; but these have not been barren, because owing to the labours of our Missionaries, many dark faces in that dark land have shone with a new light, dark deeds have given place to brightened lives, and many dark hearts have been blessed and purified.

Our two great eastern Missions during this year have been passing through the fire, and so we have asked you in this resolution to send a message of sympathy to the missionaries, to their converts, and to the native pastors and teachers—to those who have toiled, and those who have suffered, and the friends of those who have passed away. No part of India has been more sorely stricken by famine than Rajputana. It is a cheering fact, showing the unity of the Church of Christ, and the interest which its members take in work by whomsoever carried on, that many valuable contributions for those who suffered from famine have reached us from the Foreign Mission Committee of the Church of Scotland, from the London Missionary Society, and from many individuals in other communions in Scotland and India.

In Manchuria God has placed signal honour upon our missionaries, in permitting them in late years to gather into the Church a larger number of converts than has been given to any other mission in the continent of Asia. We have happily had conducting our work out there men of wise counsel and sublime faith, who, ever looking before them and depending on God, have been enabled to do this great work for Him. That glorious work has been interrupted, but it has not been stopped; for we are confident—to use the words of William Chalmers Burns as he lay on his death-bed in Newchang, "God will carry on His good work, I have no fear"—we are confident that before many months are past our missionaries will be permitted to return to Manchuria, with, I trust, a goodly contingent who have been trained in the Free Church.

About Women's work in the two Churches there is no need for me to say anything, as it is also sketched in the paper to which I referred.

In connection with the Foreign Missions of our Church, we have steadily maintained certain principles. One is, on entering a new field, to go where no other Church or Society is working. That led us to Calabar, Rajputana, Manchuria. Another principle is that where we find other bodies of Presbyterians working at no great distance, we sought to unite with them and form one strong mission. We were one of the first to merge our individuality in the United Church of Japan; along with the Irish Presbyterians who have worked side by side with us in Manchuria, we have formed the native Church of Manchuria; in Trinidad, with the Canadian Presbyterians and a congregation of the Free Church we have formed one Presbytery for that island; and in Kaffraria our Presbyteries there have joined the Union of Presbyterian Churches in South Africa.

But while we have been willing to enter upon new fields if the Holy Spirit seems so to lead us, at the present time it appears to us more our duty to strengthen and extend our existing missions rather than enter upon new territory. Our resolution calls on us to give ourselves and our substance more heartily to our Redeemer's work. No one will deny that at such a time as this we might fitly make a thank-offering to God for His goodness in carrying through the Union, and bringing us to this rejoicing day. But what shall be our offering? Can anything be more appropriate than an offering for the extension of the Redeemer's kingdom abroad, for seeking to bring the heathen into His inheritance, and the uttermost parts of the earth into His possession? Is it not a fitting thing that we should seek to lengthen our cords abroad, while strengthening our stakes at home?

But what shall be our offering? In that paper distributed last night you would notice that the united income for last year for Foreign Missions, including Jewish, Continental, and Colonial work, has been £197,000. Our United Foreign Mission Committee ask that you should add one-fourth to that during the coming year, that our income for the coming year should be £250,000. Is that too much to ask? What does that mean? Not that each person should merely add

one-fourth, for in that sum are included legacies, interest, contributions for special objects given at home, school and college fees and other sums received abroad, which are not likely to be increased by one-fourth. It therefore means that if we are to have this increase, the bulk of our members must add one-half to their contributions, and those who can must double their givings. On the other hand we know that there are many who give to their uttermost farthing, and who, though they would gladly increase their offering are unable to do so.

Can this thing be done? If the Church resolves that it shall be done, it will be done. Are there not many congregations who, without much effort, could easily support a missionary? Are there not many more who, conjointly with another, could support a missionary? And how strong that missionary is who knows he has the prayers of a whole congregation behind him!

Shall we, then, from this day make a fresh start, and increase our offerings to an amount more worthy of ourselves, more worthy of the occasion, more worthy of Him to whose cause we dedicate our gifts? Thus shall the Union prove not only a benefit to Scotland, but a blessing to the whole world; and Native Churches, planted by missionaries who go forth in the name of the United Free Church, and of its Divine Master, will be our crowning glory and joy! (Loud applause.)

The motion was unanimously adopted.

Dr. JOHN HUSBAND, C.I.E., Ajmere, Rajputana.—Would you permit me in the few minutes that I am privileged to occupy to-night as representing my brethren in the Rajputana Mission Field, to say first of all with what great joy and thankfulnes we hail this Union. Between ourselves in Rajputana, and our brethren of the Free Church of Scotland there has always been the utmost cordiality. Ever since the time, now forty years ago, when Dr. Wilson, of Bombay, guided us to this field of labour, and personally conducted our mission, there has existed between us in Rajputana and our brethren in Bombay, great cordiality and brotherliness. The distance that divides us from our friends, and the difference of language, will prevent that thorough union that is desirable in those who belong to one Church, but it will not prevent our fellowship and intercourse altogether. To be brought into such close union with a Church that numbered among its missionaries—not to speak of the living who are worthy successors of the noble men who went before—such men as Duff, and Wilson, and Hislop, and Anderson, is no common privilege; and I am sure it is the prayer of all of us here, as I know it has been the prayer of all our brethren in the Mission Field in India, that the great and blessed Union which yesterday was consummated will be a means of blessing not only to the people of Scotland, but to all the native congregations in India. Our Rajputana Mission begun forty years ago by Dr. Schoolbred, has now a staff of 33 European missionaries, including zenana ladies, with 63 native helpers. We have 121 day schools, and 107 Sabbath schools. We have five hospitals with a total attendance last year of 215,590 patients. When this Mission was begun forty years ago, Dr. Wilson, of Bombay, took up with him one native Christian to help Dr. Schoolbred in the work. Now we have a Christian community of 1478—a small number, some would say, after all these years of toil, but all those who know the conditions of work in India, all those who are familiar with the hardness of the soil in Rajputana thank God for the past, and go forward to the future full of faith, and full of hope.

There is one subject on which I have thought a good deal, one that lies very near my heart, on which I wish just to say a word or two, as it is not at all likely I ever shall have the privilege of again speaking before this Assembly. Surely the time has come when this great Church should specialise. That is common now among our medical men. It ought, I think, to be common in our Missions. Other Missions in India have done it, to the great advantage of Christ's cause there. I hope I may have the opportunity some day before our newly-constituted Mission Board, of stating my views at some length. What I mean is, that we should select young men early in their career, men with

special gifts, men with a special training, and train them as controversialists, prepare them for going forth to the heathen world, able by their knowledge of Arabic and by their familiarity with Sanskrit to meet the Moslems on their own ground. I plead for this very specially because we have, I think, greatly neglected the great body of Mohammedans in India, a body forming one-fifth of the nearly 300,000,000 of the population of that country. From an experience of thirty years, I know that work among the Moslems will not be easy. The missionary of to-day encounters no fiercer opposition anywhere than from the followers of the Prophet. Account for it how you may, there is no doubt of the fact that Islamism hardens men's hearts against the religion of Christ as no other influence hardens them. Lord Salisbury, some months ago at a meeting in London, said that the chances of conversion among Moslems are infinitely small, and yet in India these gloomy apprehensions regarding Christian work among Moslems have been completely and happily falsified. (Applause.) Two months ago, there passed away in the Punjaub a great missionary, a great theologian, a man who in his early days opposed Dr. Fender on the streets of Agra—a man born in the Moslem faith, but who was made a Christian very early in his career. That man some years ago was made a Doctor of Divinity by the Archbishop of Canterbury. I refer to the late Dr. Immad-ud-din. And two of the best native workers and best scholars we have ever had in our Rajputana Mission were both at one time followers of the False Prophet.

Before I utter my closing words I have one thing to say, and I say it with the very greatest pleasure:—My dear friend, Patrick Mackay—(applause)—wants urgently a young man for English work in the city of Lahore, in the Punjaub. Surely there is in this great assembly some young man who will come forward and say, "Say to Mr. Mackay to-morrow, Here am I, send me." If the result of this Union would be a great revival in all the Churches of Scotland, and a deepened interest in the cause of Christ in foreign lands, there must be, and I hope there will be, on the part of all of us a more humble, constant waiting upon God in prayer. Jeams, the door-keeper, said to Dr. John Brown in his early days, "There's nae guide dune, John, till you get to close grups." Without prayer the great cause of Missions now so old, so well organised, so perfect almost in every detail, so dear to the heart of our Lord and Master, will go on at its present pace, but if in the new Church, if in the new century on which we are so soon to enter, our ministers, our missionaries and our agents all over the world are to be clothed with new power, and if the Gospel we preach is to go forth winning greater conquests than in the years gone by, there must be more prayer moving the Arm that moves the universe, and calling into play greater energies on the part of Omnipotence than has ever been witnessed since primitive times. For is not the promise true—"Ask and ye shall receive, seek and ye shall find."

Dr. M'KICHAN, Bombay.—Moderator, Fathers and Brethren, in India the most sacred spots are the meeting places of the rivers. Where the sacred streams unite their waters, very special sanctity is attached to the spot, which attracts to itself myriads of devotees. We stand here to-day at the meeting place of two great streams of religious life, and the ground on which we stand should be holy ground. (Applause.) It seems to me that I have entirely mistaken the spirit of this great Assembly, if the feeling that dominates every heart and mind amongst us is not one of sacred responsibility in regard to the great tasks that lie before us. This feeling has reached its climax in the resolution which you have passed to-night, I trust, realising all that such a resolution means. A Church resolution, do not forget, is, after all, a resolve. It commits you to plan and action and effort; and my object in addressing you to-night is simply to direct this resolve, and this effort, and this work towards the great field of India, which claims so much of our sympathy, and of our interest. Dear friends, it would be a futile thing to attempt within the limits allotted to us on an evening like this, to place before you the claims of India, or even of a part of it.

India is a great Continent. It is almost a world, and I shall assume to-night that you all feel the special responsibility which is laid upon us as a nation called to govern three hundred millions of our fellow-men. There has been no event in history which more clearly shows the working of God's hand than the giving of India into the hands of our nation. With no Imperial aims or objects, we suddenly found ourselves possessed of Empire in the East. A responsibility was given rather than taken ; and we read the history of God's dealings wrongly if we miss in this, the great purpose of God in regard to the evangelisation of that great Empire. We, as a Church, are seeking to interpret that purpose, and we are interpreting it rightly when we feel that India, as a heathen field, has one of the strongest claims upon our sympathy and efforts as a Christian Church. (Applause.) We realise this in every branch of our Church ; for India has long attracted the sympathy and the efforts of both sections of the Church now so happily united. Through your Union as a Church, you have been brought into the possession of a mission which embodies every variety of Christian agency—a most complete missionary armament, perhaps more complete than that possessed by any Church. For both these sections of the Church that have addressed themselves to the problem of India Evangelisation took as their motto, "India for Christ," which meant that they set themselves to understand both what "India" meant, and what "for Christ" meant. They saw the needs of India in all their variety ; they saw the greatness of the problem that lay before them, and they realised that to overtake the task which was laid upon them would require every form and every kind of Christian work and Christian agency. And so it has come about that these two missions have united. You find yourselves possessed of several forms of Christian work in their fullest development—possessed of Colleges in all the great capitals of India, of Medical Schools well equipped, and growing, and developing a large band of lady workers carrying on zenana missions and work amongst girls—missionaries who itinerate throughout the villages of the land—a great system of village evangelisation,—and workers who devote themselves to the preaching of the Gospel in the streets of our centres. There is no kind and no form of missionary work which is not associated with the Church that has now been formed. (Applause.) I could speak to you of many kinds of work, but best of the work to which my own life is given ; and I rejoice to tell you that it is a thing in which the Church should rejoice, that in all the great centres of Indian life and thought this Church of ours has established the work of Christian education, and has placed that work in the forefront of all the educational agencies in the cities. (Applause.)

In most of the chief capitals of India, the Christian College is the leading college—(applause)—and I am glad to say that Bombay is no exception, and that for a number of years we have there had the largest college in the city and a college that has grown from year to year. What does it mean that we place ourselves thus alongside the young life and thought of India? It means that we recognise that the work of the Church is not only to bring in those who are most accessible to us and most loosely connected with the great Hindoo system. It is, as has been said by Lord Overtoun, to go to the citadels and centres of these religions and seek to win and conquer them for Christ. In the halls and classes of our Colleges you will find gathered together Mohammedans, Parsees and Hindoos—bright representatives of all these faiths, and you will find them every day in contact with the teaching of the Word of God. And I would like to give this testimony before this Church and before the whole of Scotland, that there is no more blessed work in which any man can engage than to be brought into contact with these minds and hearts, so thoughtful, so receptive, so eager, so needing the regenerating power of the Divine Word. (Applause.) And I may say that it has been a stimulus to me in the life and work of every day to spend time in the Bible-class. I have gone forth from that hour refreshed and strengthened for all that lay before me during the remaining hours of the day. Let me impress upon you that the work of your

Schools and Colleges in India is the most Christian thing you are doing in that land. Do it with all your heart, with greater energy and greater hopefulness, and you will reach the very centre of the life of India and of its religions. (Applause.) But that work has been prosecuted by us during these past years in circumstances fitted to depress us. For more than four years we have been struggling with plague in the city of Bombay, and while famine appealed more to the imagination of the people of this land, because it is something in which they can make their help and sympathy more practically felt, it is, perhaps, a less evil in India than the plague, which has been so long with us, and which has carried away from the single city of Bombay thousands of our fellow-men. We have felt it in our colleges; we have seen the city bereft of thousands of its inhabitants; we have seen our class-rooms nearly emptied, but we have struggled on, and I rejoice to be able to say now, after these four years of struggle, we have almost as many students on our roll as we had before the first symptoms of pestilence were seen in our city. (Applause.)

But I cannot dwell upon this as time is passing quickly. We feel that this is a great occasion in our history as a Church, and we feel the force of those words of Mr. M'Laren when he said that the work was rather to strengthen and develop the Mission Fields in which we are at present labouring than to spread our efforts over regions that are new. There is a danger in the administration of our Missions of getting wearied of the old plodding work and of turning away to new fields and pastures that are more exciting and more stimulating. Oh, the folly—shall I say, the Christian folly—seen in many Christian Churches. It is only by patient continuance in work like this in India that you will ever achieve result, and I want to see this old work in India strengthened, developed, increased and multiplied; for there is hope and life in it. (Applause.)

I bear in my heart at this time one of our fields in Western India—Poona, which I consider to be even greater—great as it is—than Bombay, and I would remind you that there we are eagerly crying for a missionary and the Church has not been able to send one. Will you roll away this reproach and let us see that mission station reinforced and strengthened? (Applause.)

Now, there is one other thought that is in my mind—one very closely related to the things that you, Mr. Moderator, have addressed to us in this Assembly. I mean the question of the wider Union. You have told us that that Union which we all long for, and believe will come, will come in a way which none of us can know or understand. May it not seem presumptuous in me if I say that there is one direction in whieh we must look for the solution. The answer will, I believe, come to us from the fields of Mission work. (Applause.) We have seen the beginning of that wider union there. We have seen the Free Church and the Established Church of Scotland unite in congregational life, and the word "Free" and the word "Established" dropped, and for both the one word "Presbyterian" substituted. (Applause.) And in connection with the Union spirit of this time, negotiations are proceeding for a union among the Churches in Southern India. We were told by Mr. MacLaren last night that it is a difficult thing to bring together the lines of two Churches that have run in separate channels. He compared them to the waters of those two rivers, the Aar and the Rhone. I have seen the same phenomenon in India and I have learned a lesson from it. Not many months ago I stood at the meeting-place of two great rivers. They both had their source in the Heaven-kissing heights of the Himalayas. But as they flood their different valleys and water different tracts of country, they assume a different complexion; and when they meet and travel together for a short distance along an easy and smooth bed, you can easily discern the one from the other. At that place, called the "Meeting of the Two Streams," they are separate and distinct, but a little farther on they enter a gorge through which they make their way to the smiling plains beyond, and as they dash themselves into their rocky bed and buffet the rocks and boulders of the channel, they become one and pass that resistless flood into the plains beyond. (Applause.) It is when the Churches

thus throw themselves into the hard tasks that lie before them that their differences are obliterated and their motives become one. (Applause.) If the Churches of Christ in our land will rise to their calling and realise their ideal and catch something of the meaning of their Saviour's parting command to go forth into all the world, they will solve the problem. Not in Scotland but on the great mission field is the solution of this great question to be found—not in Scotland, but in India or in some other great mission field. So that again the old word shall be found to be true, *Ex Oriente lux.* (Applause.)

Dr. ROSS, Moukden, Manchuria.—Since my return to this country some friends in my native Highlands lamented that the Free Church was "dead, and was to be buried on 30th October." In the autumn I have seen caterpillars creeping away to some hiding-place, where they weaved their own coffins and buried themselves. But they came out alive again. The crawling insect disappeared. It left behind some of its old integuments and the organs with which it had clung to earth. But every vital organ and every active limb came forth again not only undiminished, but with greater vigour and increased activity. The slow caterpillar disappeared; but in its stead appeared the two-winged and beautiful butterfly. This magnificent Butterfly I see before me. Its two wings are perfectly Free, and they are and will be absolutely United in the one great work of raising the body of the Church to nobler heights than was possible under the former conditions.

Every man and every woman who yearns and prays and toils for the speedy advent of the Kingdom of Peace and of Righteousness will hail this Union with the joy of a higher hope of greater usefulness. And if other sections of the Church of Christ rejoice in the great transactions of these days, how much more reason have we, a small band of Presbyterian missionaries in Manchuria! For in this Union, and in this missionary inauguration of the Union, we see the assurance of assistance in our great work.

Acquaintance with the history of the Union and a knowledge of the character of the people made such an impression on my mind, that twenty years ago I urged the most earnest effort to evangelise China before the people fully realised the terrible power which they really possess. Attila with his devastating hordes came from the East, and China contains a hundredfold greater resources than ever Attila commanded. Recent events have surely emphasised the urgency of the duty of the Church to exert itself as never before to evangelise China.

We profess to believe that it is the duty of the Church to evangelise the world. But it is not the duty only of the Church; it is to the selfish interest of all Europe that China became a Christian country. The man who of all Europeans best knows Chinese official life—Sir Robert Hart—has declared his conviction that Christianity alone can save the country.

To this Church, which can look back to an energetic battle against evil in the history of every one of the various sects here happily united—to you we appeal as Christians to do something worthy of your power and your name for the glory of our Saviour, and to you as wise men we appeal to bestir yourselves to take the only way to prevent in the future the horrors of the past year.

Whom will you send to carry out the work which God has imposed upon you?

The conditions of the work will define for you the kind of man most likely to be a successful worker for Christ in China. The experiences of mission work during the past century will warrant me, I think, to infer the general principle that the people which knows most about God and His truth is the people most difficult to gain over to Christianity. Of all nationalities the Jews are the most difficult to convert. Next come the Mohammedans. After them, at a long interval, come the Chinese. They are a people of great intellectual ability. Their civilisation is not only one of the oldest known; it possesses many excellences. Literature is the crown and glory of their social life. Every civil

official owns a degree. Any man of any grade of society may rise to any civil rank in China provided he has his degree, in addition to natural abilities. No man of any rank can become a civil official if he has failed to give proof of talent by inability to take a degree. They possess a system of ethics second only to that of Christianity. You can readily understand, therefore, that in presenting Christianity to a people like that a man who is a good man and an earnest man may fail to commend Christianity to the Chinese if he lacks some of those qualities which they esteem most highly. This is one essential condition to be kept in view in deciding the kind of man best suited for work in China.

Again, in Manchuria we have a Christian Church which would crowd this great hall four times over. The number of people baptised last year would almost fill this hall; and the numbers increase annually. Among these are hundreds of young men of earnest character, of fair abilities, of some learning, who are eager to acquire a more systematic and more thorough acquaintance with Christian truth than they can in the usual way. From these come our evangelists, and of them will be formed the pastors of the future independent Church in Manchuria which is being rapidly formed. For the Mission, therefore, you require men of evangelistic zeal indeed, but men who are able to inspire hundreds of native converts with the fire of zeal, and bestow upon them the oil of knowledge, and send them forth to do evangelistic work among their fellow-countrymen more effectively than any European can do. The man you send must be able to guide and instruct the congregation. But he must not be content with being the pastor of any congregation, however important. He must be a man who, like Paul, will plant churches, and be the instructor of natives who will become the pastors of these churches.

Presbyterianism is a form of Church government adapted for a highly-instructed Christian community. For the less instructed, Episcopacy is, to begin with, a better system; that form of Episcopacy which was known at the Reformation as "Superintendents."

And here you have some other conditions to be carefully noted in your selection of men for China.

The late Norman Macleod returned from India, and his sound common-sense led him to proclaim one message in regard to the kind of man needed there. "Quality, not quantity," was his message to the Churches. And if for India, much more for China. Not multitudes of missionaries are required there, but the selected few who will train multitudes of natives to do the evangelising work as no European can do it.

In the Church of Antioch there were five outstanding preachers. The most eminent of these for wisdom and common-sense was the experienced Barnabas. The keenest debater was the ardent young Saul. "These two best men," said the Spirit through the Church, "send forth to the regions where the name of the Saviour is unknown." The Church has forgotten that lesson. It must re-learn it.

Why is the world not already converted? Why in the 1900th year of the Christian era are there still 1,000,000,000 ignorant of the way of salvation, groping in the darkness—a darkness of which you can form no conception? Will anyone dare blasphemously assert that this is the will of God? A thousand times No! It is not the fault of God, the blame lies entirely with the Church of God. God works by means. You are the fellow-workers of God. From the beginning He assigned to the Church its work. "Go—go and work in My vineyard." Only here and there a few individuals have exerted their might. It is your duty to plough the spiritual desert and cast in the seed. For how can they believe if they hear not, and how can men preach if they be not sent? You have ploughed grudgingly and have sown sparingly, and sparsely has the Church reaped. Instead of being a "labour," missions have been a pastime for the Church of Christ.

Plough, then, with energy as never before, sow liberally, and in the sweat of

your brow scatter the seed widely, and see if the desert will not be covered with a magnificent harvest, and His wilderness will become the Garden of the Lord. Pour the tithes of your rich gifts into His treasury, present the offerings of your noblest men for His work, and He WILL pour out a blessing till there be not room enough to receive. (Applause.)

Dr. STEWART, of Lovedale, said:—Moderator, Fathers and Brethren, brevity is the watchword to-night, and my words shall be very few. There is one thing I wish to say before passing to the missionary matters of this evening, and that is to state the impression that I have myself—and I hope it is a very widely-spread impression—of this great missionary meeting, the first of its kind in the New Church—and also the impression of the events of to-day and yesterday, that they are a proof, a sign, a wonderful manifestation of the uniting power of Christianity. (Applause.) That is to say, the Spirit of Christ is in it, in our Christianity. I hope that the note that has been struck in this Union, which appeared in your own address, Moderator, which appeared in the address of the Moderator of the United Presbyterian Church, and of the Moderator of the Free Church, that the whole hope and stay and spring of this movement, and the object towards which it should move, is one, and that one, Jesus Christ Himself. With Him, we have hope and strength; and without Him, after these days are over, we shall fall back again to our old position. May I express further, the hope which has been uttered to me, and which has grown up in my heart as well, that this spiritual movement which some are expecting, and which some are praying for, may begin from this meeting, and spread over the history of the Church that is to come for the years before us. Where Christ comes there is always peace. I will tell you as a missionary, what all missionaries will tell you, that separated from Jesus Christ, from love to Him and loyalty to Him, and recollection of what He has done, even missionary work is flat, stale, and unprofitable. It yields no real and abiding satisfaction, even to him who does it; and that is why I pray that this will be the beginning of a new spiritual movement to bless two Churches, now one. My subject, if I were allowed to develop it, would be this—"The New Church as a Missionary Force." I am not going to develop that; but I am going to ask you who are present here, and all whom my words may in any way reach, to develop that for yourselves. Let me assure you of this, that if it is done, a blessing will return ten-fold upon this Church. No Church can thrive that neglects the work that Christ has given it to do. The history of the Church of the past tells a sad tale on that point. The question was put yesterday, Is it reasonable for us to expect that these vast and old religions will give way at the bidding of a few strange-looking foreigners, and the question was answered, and rightly answered, Yes, it is reasonable as long as we have one thing—as long as Jesus Christ is with us and fulfils His parting words, "Lo, I am with you always, even unto the end of the world." I would answer that question, because I believe it lives in the minds of many. Was it reasonable long ago that twelve men should have been sent to overturn the great demoralisation of the great empire of that day? Yes, it was reasonable, because of these words, "Lo, I am with you." The whole story lies in a very few words—as long as He goes with us, everything is reasonable. I am anxious that this subject—the New Church as a missionary force—should be taken and wrought out by its ministers, its office-bearers, its elders, and its members, and down to the little Sunday-school children, because I think God is placing before our Church, as well as before other Churches, at the beginning of the new century, a different condition of the world than has before existed. I may be wrong—missionaries sometimes take very sanguine views—but I hope that I am right, and that many also will take the same view. At different stages in the history of the Christian Church, God has given it at those stages different work to do. Immediately after Christ's departure, the work of the Church was to Christianise the Roman Empire. The Church, after being established in that empire, got new work in Northern and Western Europe. And let me point you to this, that there was one little pagan country that lay in

the main field of the middle period. You know its name. To-day, its name is Great Britain. That was one of the countries that was blessed, and to-day God has opened the whole world, as never before, to this Church, and to all other Churches. The "open door" has been given. In the field of politics and diplomacy the "open door" is wanted. It has been wrought for and fought for in various ways. Well, now we have got the open door, and I hope this Church will rise to the occasion God has given it, and that there will be a great development of this work to the glory of Christ, our King and Head. (Applause.)

Mr. JOHNSTONE, Jamaica.—Moderator, Fathers and Brethren, it is to me as great a pleasure as it is an honour to stand on this platform to-night and speak a word to this great Assembly about the Lord's work in the Island of Jamaica. Jamaica is the oldest mission field of the United Presbyterian Church. That mission-field was entered upon a good many years ago, when the great and bitter cry of the half-million of slaves in those ancient colonies in the West Indies reached our shores. That cry touched the hearts of the Christians in this land, and then began the great movement which ultimately led to the emancipation of that people. But before the hindrances that stood in the way of that great act of justice had been overcome, the Christian conscience of this nation felt that the preaching of the Gospel ought to be brought to that people, and missionary societies were organised, and missionaries were sent forth. Some of the earliest missionaries that left our shore to bring the blessings of the Gospel to the great heathen world went to the little island of Jamaica. Such names as Blyth, Waddell, Watson, Niven, and Carlile are names familiar as household words in the homes of the members of the United Presbyterian Church; and to the work that these men did, and the issues of that work, the interest and the activity of the United Presbyterian Church in the mission-field is largely due. The work of these missionaries was a successful work, and at the present day there is a fully organised Church in Jamaica. It may be said, indeed, that Jamaica is no longer a mission-field; it has practically passed out of that category, and the Church in Jamaica has taken its place in the great family of organised Presbyterian Churches in the world. (Applause.)

We have in that Church 62 fully organised congregations; we have a membership of nearly 12,000; we have 6 Presbyteries, and we have a Synod. It is a Church that has rooted itself in the soil, and the development of that Church is largely due to the fact that we have been able to find amongst the sons of that Church men who have been qualified to enter its ministry. (Applause.) We have in that Church to-day natives of Jamaica who have behind them a grand record of service in the kingdom of God. We recognise that the future of the Church depends largely upon our being able to find within our own ranks men who can carry on and develop that work.

In Jamaica we find churches everywhere. Whether you travel along the sea-coast, under the spreading palms, or over the sweltering plains, or up over the mountain-sides and the valleys between, you will find churches of Christ everywhere. And side by side with the churches you will find schools; and you will find that these people, so recently sunk in the degradation of slavery, are rising to the privileges they enjoy, and making a magnificent return for the expenditure that has been made upon them.

The lesson that may come from the Mission Church of Jamaica to this great Assembly is one of encouragement and one of stimulus. It says to this Assembly, the work begun little more than sixty years ago has been a successful work; God has blessed it, and it encourages this great Assembly to go forward and develop the work in other lands. If among a people so much sunk as those who, so short a time ago had been slaves, such grand fruit has been reaped, there is every encouragement that, in other lands, like results may be obtained. And I hope that the influence of this great meeting to-night may hasten the coming of the kingdom of Christ throughout the world.

Dr. LAWS, of Livingstonia.—The first note I would seek to strike to-

night in addressing this Assembly is one of gratitude and thankfulness to God for the Union that has now been accomplished. Reference has already been made to the fact that union comes from the foreign mission-field, and I think that that is true as far as the history of Livingstonia is concerned. At the time when Union negotiations had been given up, and the thing seemed to be set away into a distant future, the Livingstonia Mission began. As a member of the United Presbyterian Church I went out to it. (Applause.) I am grateful now for seeing the two Churches brought together as one. But this is not the only promise contained in that mission-party of which I was a member, for it was more catholic even than a union of the Free Church and the United Presbyterian Church. Our leader was a Baptist (Mr. Young), another was a member of the Church of England, another belonged to the Established Church of Scotland, and the remaining three were Free Churchmen. (Applause.)

Now out in Central Africa we have changed times. When we arrived on Lake Nyasa, there was before us a mission-field the size of Europe, utterly untouched, lying between us and our nearest neighbours. To the west coast there was no missionary; to the north-west my nearest neighbour was to be found in Old Calabar; to the north, in Egypt; to the east, at Zanzibar; to the south, on the way towards Lovedale. Now, thank God, other missionary societies and Churches have come in to begin work there, and along the west side of Lake Nyasa we have the work of God beginning to be established. There we have the promise of greater things in the future, just because we have seen God working in the past; and to Him we render thanks for what He has done, and look forward in hope for what He is ready to do, if only we will be His fellow-workers.

There was then no Christian church or school—nothing but blank heathenism; now, along the west shore of Lake Nyasa we have 30,000 pupils, old and young, connected with the schools. There are in the southern section of the Mission—here again another union, that of the Dutch Reformed Church, working in harmony as part of the Mission—there are four stations, each with its own congregation. In our northern (Scottish) section, we have five stations, each with its native congregation; between thirteen and fourteen hundred members, besides nearly three thousand looking forward to join the Church as soon as we are satisfied that they are fit.

Now I must speak a little as to the promise of this for the future. If there is one thing that marks progress and impresses us as a contrast between 1875 and now, it may be symbolised by these [electric] lamps. Light that could then only be told of in the Natural Philosophy class-room, is now to be seen in your homes in Edinburgh. That speaks of study of the molecular forces and the conditions of the primary elements of things in the scientific world. Now it strikes me that this gives us a lesson that you could well follow with regard to the work of Christ. There are molecular forces which have not yet been utilised in the Christian life, and to these I beg you to give more attention in the future. We need that every member in our Church now united, should feel that it is not merely to a Church that Christ speaks, calling the Church to evangelise the world, but to every individual member of it, old and young—your duty, my duty—to go forward and win the world for Christ.

We see ancient blue banners here [old Covenanting banners with which the Assembly Hall was decorated], but there is another speaking to the youth of the country and their Christian Endeavour. [Here Dr. Laws pointed, amid cheers, to the Christian Endeavour flag displayed at the end of the Hall.] Then there is obedience to our Lord's last command. It lies on you chiefly to take care of this youthful Endeavour—to bring it forward and guide it for the extension of Christ's Kingdom throughout the world. Get the children for Christ and for the Foreign Missionary cause before they are ten years old, and I have no fear of the missionary future of the Churches.

Reference was made by Mr. M'Laren to the amount of the Church's missionary income as stated in the leaflet circulated last night. I listened with anxiety to see how the statement would be received; because I feel that in that statement

there is the one great blot—the only blot that overshadows this Union—the fact that there is so little being given for the Christ who died for us. This apparently large sum of money, next to the largest given to any missionary society in this country, when you examine it, does not amount to one penny per member or anything like it—little more than a halfpenny. My comfort was that when that sum was mentioned, there was no response indicative of self-gratulation. There then is hope, and we need to take that home to us and think of it. Christ can complain of us, as we find there was complaint of the Jews of old—"My people do not consider." We need this consideration of the needs of the world. We need this consideration of our duty. And surely if there is a time when that call may come to us, it comes to us to-night.

I come here representing a vast part of Africa, and the needs of it. We are but on the outskirts of that great dark interior of which I have spoken. Away at the other corner of it lies Old Calabar. We have representatives going forth to these fields before us to-night: we take it these are but the earnest. More are needed, more are coming—sons and daughters sent forth to fulfil the command of the Lord Jesus Christ—coming to our field of Livingstonia. Let me mention this. God has done great things for us: perhaps the greatest is this, that God's Holy Spirit has been a quickening power in that land, and is touching the hearts of the native Christians there, and that last Sabbath I am certain there were three to four hundred services conducted by those who ten or fifteen years ago knew nothing about the Lord Jesus Christ.

Beyond us is a vast "Hinterland." We have no need now to wait for years to get leave to preach the Gospel or teach the young. From every district there are earnest requests coming to us for teachers and preachers to show them the Light that leads towards Heaven; and this Hinterland with all its vastness presses upon your representatives there. It is a burden on our hearts. There is bound up with this our Livingstonia Institution for the training of native pastors who shall go forth and take possession of this Hinterland for Christ.

Reference has been made [by Dr. Ross] to the necessity of Episcopacy in the foreign field, and I heartily agree with what was said. Those who go to Africa from here are not to be pastors of native churches, but to guide them and help them to do work they cannot do. A telegram was read to you to-night asking for one teacher for that Institution; that is only a part of what came to me a day or two ago, pleading for three teachers at least, and that even is within the needs of that work there. Not that we who are there are unwilling to work! Our day is long, our day is arduous; but the burden of it is so great that I dread more than anything else lest in the necessity of doing God's work we who are engaged in it should be kept from that communion with Himself which is needed—needed by you here, needed by us far more when we are face to face with heathenism, and with its deadening influences upon us and those about us.

Will you not help us? Not for ourselves we plead, but for all walking in darkness through the length and breadth of Africa; and not in that country only, but throughout the unevangelised nations of the world—for nothing less we plead than "the World for Christ!"

I remember one incident some time ago with its lesson. At Bandawe, a young lad had been away at work. A companion took up a gun, carelessly pointed it at the lad thinking it unloaded, touched the trigger, and part of the boy's skull flew off. He was dead. That boy's remains were carried into our station, the head wrapped in a handkerchief, the weeping father supporting the mourning and weeping mother. There was a sadness in that scene, but it did not end with this family affliction. The tribe took it up, and they took that dead body and went to the territory of the tribe to which belonged the lad who had fired the gun; and they buried that body in their soil, and by this means took possession in symbol of their land. There is a sense in which in Africa more even than in the other fields—in Old Calabar in the West, in Livingstonia in the East—the land has been taken possession of for Christ by these repre-

sentatives who have laid down their lives there. (Applause.) Is their faith in you to be in vain that the work for which their lives were given would be carried on? Nay, it brings the claim of Christ to you with greater and renewed emphasis, that nothing but the whole world for Christ will satisfy those who are close to Him. (Loud applause.)

At the close of Dr. Law's address, Mr. WALTON said:—"Moderator, will you pardon my interrupting for a moment? Would you allow this audience to look upon the face and form of Dr. John Paton of the New Hebrides?"

In answer to this appeal, Dr. Paton stood up amid loud applause.

The Assembly then joined in singing a hymn of praise, and was led in prayer by Principal Salmond.

RESOLUTION ANENT BRETHREN NOT IN FAVOUR OF THE UNION.

Dr. WALTER ROSS TAYLOR submitted, on behalf of the Union Committee, the following Resolution:—

"The General Assembly, while profoundly grateful to God for the signal tokens of His presence and favour which they have enjoyed, and for the warm expressions of brotherly interest and congratulation which have been received from the Churches of many lands, desire, before the close of the Assembly, to express their deep regret that some of the ministers and elders of the recent Free Church General Assembly have not as yet seen their way to enter the United Free Church, and the gratification it would give them, if these brethren, on further consideration, were prepared to continue with them in carrying forward the work of Christ in the land. (Loud applause.)

"The Assembly also earnestly counsel any of their people, who may be in doubt as to the right course of action to be pursued at this time, not to form a hasty judgment, but to give the subject patient consideration, looking for Divine light as to the path of duty, the Assembly being fully assured that He who has led His people in the past, and has promised to guide His Church to the end, will not fail to grant His gracious guidance to those who prayerfully seek to know and to do His will.

"Also, if any of their faithful people should find themselves placed in a position of difficulty owing to the great step now taken, the Assembly hereby convey to them the cordial assurance of their full sympathy and ready help." (Loud applause.)

On reading the Resolution, Dr. Ross Taylor said:—I thank the General Assembly for the manner in which the Resolution has been received. It proves that the regrets and the hopes and the purposes that this Resolution expresses, come from our hearts. (Applause.)

Dr. MAIR.—I beg very cordially and heartily to second the Resolution that has just been proposed by Dr. Ross Taylor. (Applause.)

The Resolution was formally put, and—the Assembly upstanding—adopted with acclamation.

VOTES OF THANKS.

Mr. R. R. SIMPSON said:—We have been indebted to many for the comfort of our meetings, and I am sure we all wish to testify our gratitude to them. First of all, I move a vote of thanks to Mr. J. W. Gulland for the valuable services he has rendered in connection with the Assembly arrangements. If the House knew, as I do, the amount of time and trouble devoted by Mr. Gulland to that work, they would adopt this motion very heartily. (Applause.) With Mr. Gulland we desire to associate the noble band of stewards. All I would say of them is that they have won the hearts of the ladies by their courtesy. (Laughter.) We have also to thank the Lord Provost and Magistrates of Edinburgh for their great kindness in connection with our Assembly. They readily granted us the use of the Waverley Market in which this noble building has been erected, and all the officials have given us ready facilities for

carrying on our work. (Applause.) I would like to refer specially to Mr. Roderick Ross, Chief Constable of the city, a son of a Free Church Highland elder, who did such splendid service in connection with our procession. (Applause.) Nor should we forget Mr. Lownie, the contractor, who, in so short a time, and I believe, without any mishap, erected this Hall; nor any who had a hand in decorating and furnishing it for our reception.

The motion was adopted.

APPOINTMENT OF COMMISSION.

The Assembly then appointed a Commission consisting of all the members of Assembly, with the addition of Principal Douglas, Glasgow, nominated by the Moderator.

APPOINTMENT OF NEXT ASSEMBLY.

On the motion of Sheriff GUTHRIE, the next Assembly of the United Free Church of Scotland was appointed to be held in Edinburgh, on Tuesday, the 21st day of May, 1901.

MODERATOR'S CLOSING ADDRESS.

Principal RAINY then arose amid loud applause, and delivered the following address. He said:—

Fathers and Brethren, A few minutes will suffice for all I wish to say to you at the close of these interesting and impressive days. We give thanks to God. Our Union, which was the great matter, has been completed in a manner that solemnised and gladdened all of us; and it has taken place in an atmosphere of love and sympathy, of generous and cordial goodwill which has soothed and cheered us. In this connection our debt is great to the sister Churches as well as the religious societies which sent us letters of sympathy and good cheer. Still more to those who commissioned delegates to be with us and to share our Union enthusiasm. We regret that it was quite impossible for us to hear all of them severally. We assure them of our warm regard and high esteem; and we testify that in coming as they have done they added to our celebration an element of the highest value. (Applause.) I think I may add that the friends to whom the burden fell of making the various arrangements have succeeded beyond all our expectations in giving to all our proceedings a character of continual success. (Applause.) This hall itself, so well adapted to its purpose, which rose like an exhalation from the ground in little more than two days, has crowned with laurels the able and energetic contractor, Mr. Lownie, and it has been a momentous contribution to the success of our meetings. Many friends have acted in various capacities to help us. And we owe very much indeed to the friendly help of the city authorities, especially the Chief Constable, whose experience and ability were freely made available to us. As regards the various addresses and proceedings, it is not for me to estimate them. I believe the impression they have made will long abide with us all. We carry away with us most of all a sense of the goodness of God ordering things for us in a way that has left on our minds a deep sense of satisfaction and of rest.

Nothing is quite perfect. And I could wish that in our arrangements something more had been done to bring out the place and the value of the Women's Work in our Church. (Hear, hear.) They have been present with us in great numbers as spectators—interested and sympathetic spectators. But in the life of our Church they are far more than mere spectators. They are most willing and efficient workers, and no good cause fails to benefit by their industrious and persevering help. Will they accept my assurance that the Church deeply feels all it owes to them—that the conviction continually grows on all our minds that we merely impoverish the work committed to us when we fail to give full place and scope to their co-operation.

Allow me so far to trespass as to express my grateful sense of much kindly feeling shown to myself. I suppose I fall heir to much goodwill that would have greeted the company who laboured for Union thirty years ago—had their barque then reached the shore. It concentrates now round the solitary survivor. I know better than to agree with those generous opinions that have been expressed. Nevertheless I am glad if in any measure I approach to the state of Mordecai the Jew, who in his old age was accepted of the multitude of his brethren. (Loud applause.)

Fathers and Brethren, we are to part, and some of us who are older, considering the uncertainties of life, are inexpressibly cheered by the thought that we leave the cause in the hands of the believing men and women throughout Scotland, who are represented and guided by the mass of energetic manhood and gracious womanhood assembled here. (Applause.) We part all of us desiring and hoping that by the grace of God we may be more efficient, and may attain enlarged success in the new career of varied service on which we enter. There are many forms and styles of genuine work and genuine success. And it would be unwise to fasten attention on any one to the undervaluing of the others. But lately it has been much in my mind that if there is any one form of attainment or experience which bears on all effort that is distinctively Christian, which inspires all service, and gives it fitness to advance the kingdom of God, I should say that it was this—a fresh impression continually renewed of the wonder and worth of the fundamental truths of Christianity; that is, of the manifestation of God in Christ, and the manifestation of God in His life, death, resurrection, and reign. This impression is of the nature of a revelation; it is given to prayer. It is the revelation of God. It requires to be continually renewed. More than that, it requires to be continually increased. We have all, perhaps, had such impressions, precious though always inadequate—only too often they were yesterday's, or many yesterdays ago. But each day needs to-day's. Too often we preach and we believe every word of it, and we are pleased with what we say—too well, perhaps—but we are not astonished at it in our own minds. Little sense of awe and wonder—little passion of gratitude—little honest shame and sorrow possess us as we speak, though we honestly are trying to do good, and God often does good by us in a way that is surprising. But the men to whom it will be given to stir the Church and bring in new days, who will direct and impel, who will be prophets and heroes of the Church, will be men, I do not say who have caught sight, but who continually are catching sight afresh of the wonder of God's presence, God's self-disclosure in every Christian truth and promise. God was in Christ. That amazing coming down of Heaven to earth, its reality—for it is true; its worth—for it is good—can fill us with wonder and gladness beyond what we have attained. And when that possesses us afresh, then we shall have a mission and a message. A mission—"O Lord, I am Thy servant, truly I am Thy servant;" and a message—"We know that the Son of God is come, and hath given us an understanding to know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God and Eternal Life." This is a matter that has no necessary connection with excitement. The quietest preacher, the least obtrusive layman, may have it. But when this fire is in the heart it shines through. Here perhaps, as much as anywhere, we realise our dependence on God. Yet here as much as anywhere we realise our own responsibility if we are content to live below our calling.

As we separate we commend one another to God, and to the word of His grace, which is able to build us up and to give us inheritance among all them that are sanctified.

THE ASSEMBLY DISSOLVED.

The Assembly was then dissolved with prayer, the singing of a portion of the 122nd Psalm, and the Benediction.

APPENDIX.

CONGRATULATORY RESOLUTIONS AND ADDRESSES.

Addresses, Resolutions, and Telegrams congratulating the Church on the accomplishment of the Union were sent to the Assembly by the following, and were read or reported :—

The Presbyterian Church in the United States.
The Presbyterian Church in Canada.
The Welsh Calvinistic Methodist or Presbyterian Church in Wales.
The Presbyterian Church of Victoria.
The Presbyterian Church of New South Wales.
The Presbyterian Church of Queensland.
The Presbyterian Church of South Australia.
The Presbyterian Church of South Africa.
The Presbyterian Church of Tasmania.
The Conference of Wesleyan Methodist Church.
The Evangelical Alliance, London.
The Evangelical Alliance (Irish Branch).
The Evangelical Association of Protestants, Germany.
The Union Church, Valparaiso.
Missionaries in Manchuria (China).
Missionaries and Ministers of India.
Missionaries at Constantinople.
The Western Section of the Alliance of the Reformed Churches throughout the world holding the Presbyterian system.
The Synod of Otago.
The Religious Tract Society, London.
The Princeton Seminary, U.S.A.
The Eastern Reformed Presbyterian Synod (Ireland).
The United Missions in the Transkei.
Missionaries at Lovedale, South Africa.
Free Churches of Watford and District.
The Rajputana Mission.
The Moderator of the Reformed Presbyterian Church.
The Evangelical Italian Church.
Chalmers Church, Hobart, Tasmania.
Union Church, Constantinople.
Stornoway Free English Kirk-Session.
Missionaries at Budapest.
Rev. W. M. Teape, Vicar of South Hylton.
Sheriff Campbell, Stornoway.
North Wales Association of Calvinistic Methodists.
R. W. Perks, Esq., M.P., London.
Loyal Unionists, Glenurquhart, per Duncan Macdonald, Drumnadrochit.
Eglise Libre, Geneva.
Ex-Provost Peattie, Crail.

DEPUTATIONS.

I. *From the Presbyterian Church of England.*

Rev. John Watson, D.D., Liverpool.
Rev. A. Connell, B.D., London.
Rev. J. Munro Gibson, D.D.
William Carruthers, Esq., F.R.S., London.
R. T. Turnbull, Esq., London.
Robert Whyte, Esq., London, N.W.

II. *From the Presbyterian Church in Ireland.*

Rev. J. M. Hamilton, M.A., Dublin.
Rev. John M'Ilveen, B.A., Belfast.
Rev. J. Lynd, D.D., Belfast.
Rev. John Irwin, M.A., Belfast.
Rev. J. D. Osborne, M.A., Dublin.
Rev. W. J. Lowe, D.D., Londonderry.
Right Honourable Thomas Sinclair, P.C., D.L., Belfast.
Right Honourable Thomas A. Dickson, P.C., J.P., Drogheda.
Robert Smyth, Esq., J.P., Ireland.

III. *From the Calvinistic Methodist (or Presbyterian Church of Wales).*

Rev. J. Cynddylan Jones, D.D., Cardiff.
Rev. Ellis Edwards, M.A., North Wales.
Rev. Principal Owen Prys, M.A., Talgarth, Breconshire.
Rev. J. Pryce Davies, M.A., Chester.
Rev. Ellis James Jones, M.A., Wales.
Mr. Alderman J. Jones Griffiths, Esq., J.P., Glamorganshire.
Rev. T. J. Wheldon, B.A., Bangor.
Rev. Lewis Ellis, Wales.

IV. *From the Presbyterian Church in Canada.*

Rev. Andrew Robertson, Newfoundland.
Rev. Thomas Fowler, Nova Scotia.
Rev. Dr. Robertson (from Home Mission).

V. *From the Presbyterian Church of Victoria.*

Rev. J. Irvine Robertson, Castlemaine.
Thomas J. Finlay, Esq., Melbourne.

VI. *From the Presbyterian Church of South Australia.*

David Murray, Esq., Edinburgh.
John Wyles, Esq.

VII. *From the Presbyterian Church of South Africa.*

Rev. J. M. Russell, B.D., Cape Town.
Dr. John Brebner, Edinburgh.

VIII. *From the Congregational Church of England.*

Rev. Dr. Parker, London.
Rev. Dr. Brown, Bedford.
Rev. Principal Fairbairn, D.D., Oxford.

IX. *From the Methodist Church.*

Rev. Frederic W. Macdonald, London.

X. *From the Baptist Church.*

Rev. Dr. Maclaren, Manchester.

XI. *From the Congregational Union of Scotland.*

John Leith, Esq., J.P., Aberdeen.
Rev. G. Gladstone, Glasgow.

XII. *From the Waldensian Church.*

Rev. Cav. J. T. Pons, D.D.
Rev. Comml. M. Prochet, Leghorn.

XIII. *From the Christian Missionary Church of Belgium.*

M. le pasteur K. Anet.
M. le pasteur A. Thiebend.
M. le pasteur Ch. Tung.

XIV. *From the Dutch Reformed Church of Africa.*

Rev. Professor de Vos.
Rev. Mr. Mooreen.

XV. *Presbyterian Church of Jamaica.*

Rev. Robert Johnston, D.D.

XVI. *Union of Free Evangelical Churches of France.*

M. le pasteur Albert Nicoli.

LORIMER AND GILLIES, PRINTERS, EDINBURGH.

United Free Church of Scotland.

GENERAL ASSEMBLY, 1900.

FOREIGN MISSION WORK.

THERE was presented to the Members of the first General Assembly of the United Church this brief view of the Foreign Mission operations of the two Churches of which it is now composed. Both have alike recognised that the extension of the Kingdom of God in the world, is a duty devolving upon the Christian Church as such. They have sent forth labourers into many lands to proclaim the Gospel. They look forward to the time when in each of those lands a Native Christian Church will be established—a Church which will gather to itself the sympathy and the energy of the native people, and which will prove a source of light and life to the regions still beyond.

FOREIGN MISSIONS.

FREE CHURCH OF SCOTLAND.

In the close of last Century interest in Missions to the heathen was aroused by the success of Carey in Bengal. Dr. Erskine and others founded in 1796 the "Edinburgh," afterwards the "Scottish Missionary Society," which began its mission to West Africa under Peter Greig, of the Secession Church, and in 1822 established a mission in the neighbourhood of Bombay. The "Glasgow Missionary Society," also founded in 1796, instituted its Mission in Kaffraria in 1821. In 1829 the Church of Scotland sent out Alexander Duff to Calcutta, the first missionary to go in the name of a Christian Church in modern times. At the Disruption, all the missionaries of the Church of Scotland and their converts having adhered to the Free Church, the Missions of the Church were continued in new buildings, raised in place of those left, and have been ever since extending into new fields, and prospering to more abundant fruitfulness.

1. **Bengal.**—In Calcutta, the capital, on the 13th July, 1830, Alexander Duff opened the school which soon grew into the famous General Assembly's Institution of Calcutta. He was thus the first to light the torch of the higher Christian learning in Bengal, where William Carey had been the first English missionary ordained to publish the Gospel, in the native tongues, forty years before him. The Missionary College, which now bears the honoured name of the Duff College, became the model for all others in India, whether Christian or Government. Joined by Dr. W. S. Mackay, Dr. David Ewart, Mr. J. Macdonald, and later by Dr. Thomas Smith, he established a series of rural preaching-stations and schools within a radius of forty miles around Calcutta, extending ultimately to the uplands of Santalia. Very soon were gathered in some of the noblest converts ever won to Christ—Brahmans and Hindus of all castes, who became the first native missionaries.

The Bengal Mission, in districts more densely inhabited than any other land, has expanded into three great divisions, among the educated Hindus and Mohammedans, the trading and agricultural communities, and the Santal aborigines. For the *first*, there are the Duff College and the Duff Collegiate School in Calcutta, and the Institution in Chinsurah, with 4261 pupils and students of both sexes on the roll, many of whom are undergraduates and graduates of the University of Calcutta. Special evangelistic work is carried on among these under a missionary set apart for this service. For the *second*, the ordinary towns-folk and villagers, men and women, there are Bengali teachers, preachers, and medical assistants of both sexes under Scottish missionaries at Chinsurah and Kalna. For the *third*, or Aborigines of the Santal uplands, there are three ordained missionaries, of whom one is also industrial, and two are medical. There are also 1731 boys and girls under instruction. This Mission has admitted to the Church 1160 converts.

2. **Western India.**—The Missions, begun under the Scottish Missionary Society in 1822 by Lieutenant Donald Mitchell, of the Bombay Army, on his ordination, were taken over by the Church of Scotland in 1835. Dr. John Wilson, from Bombay city, James Mitchell, from Poona, and their colleagues and successors, evangelised the lands of the Marathi and Gujarati-speaking Hindus. Dr. Wilson founded the noble Institution which now bears his name. Gujarat was taken up by the Irish Presbyterian Mission, and Rajpootana by that of the United Presbyterian Church. This Mission, besides carrying on the Wilson College and Wilson Collegiate School, in the city of Bombay, also maintains evangelisation from the old rural centres of Alibag and Thana. In and around the bigoted city of Poona there is a vigorous Marathi Mission. In the Mohammedan State of Haiderabad, the Mission among the Mhars and Mangs at Bethel and Jalna, founded by the late Dr. Narayan Sheshadri, is

now conducted by two ordained missionaries, one of whom is medical. There are 2336 students and pupils under Bible instruction, of whom 413 are University undergraduates.

3. **Madras City and District.**—St. Andrew's School, which the Presbyterian chaplain had opened in the city of Madras in 1835, gave place in 1837 to the Institution founded by John Anderson, the first Scottish missionary to Southern India. Under his successors, and especially Principal William Miller, C.I.E., the Madras Christian College, with its Collegiate School, has become the greatest College in the East. The College has, further, a unique representative character, inasmuch as the Church Missionary Society and the Wesleyan Missionary Society each contributes £300 a-year to its support, while the latter supplies one of its missionary professors. Students are sent to it from all parts of Southern India and from all the Reformed Missions. Towards a total expenditure of £10,000 a-year, the Free Church, which is the "Supreme governing body," contributes a fixed sum of £1400. Of the 1782 students and pupils of the College and School, 114 are of the native Christian community.

The Madras Mission, in the city and in the surrounding district of Chingleput, under four Scottish missionaries, is medical and agricultural as well as purely evangelistic in its methods. Converts from the depressed classes known as Panchamas or Pariahs are forming Christian villages and communities. The Christian vernacular and Anglo-vernacular schools are most prosperous, containing 1986 boys and girls. The native Congregations are almost or altogether self-supporting.

4. **Nagpur** (Central Provinces).—Sir William Hill, a member of the Church of England, having offered Dr. John Wilson a considerable sum as an endowment for a new mission, Stephen Hislop was sent out to Nagpur in 1845. Along with Dr. Robert Hunter and John G. Cooper he founded the Institution which has expanded into the Hislop College, with 150 undergraduates, with its collegiate and other schools and the vernacular missions in the villages and towns around. Two medical missionaries have been added, at Bhandara and Wardha, and a Marathi mission is carried on by two ordained natives in the neighbouring districts of Berar and Khandesh.

In all these four Missions there are 19 native Congregations with 10 ordained and 5 licensed native pastors, 82 elders and deacons, and 1956 communicants. At least 6000 converts have been admitted to the Church, and there are now 3500 adherents, old and young, besides members. The whole India Mission staff consists of 38 ordained Scottish missionaries, 15 native pastors, 21 unordained medical missionaries chiefly native, 5 Scottish missionary professors, 203 native teachers, 140 catechists, besides women workers, raising the total Christian agency to 721, and 292 native teachers of secular subjects.

5. **Kaffraria.**—The Glasgow Missionary Society had been at work among the Kafirs in the Eastern Province of Cape Colony for twenty-three years when, in 1844, one section of the Scottish missionaries joined the Free Church, and soon after the other section was taken over by the United Presbyterian Church. Of the former, John Bennie went out in 1821, Rev. John Ross went out in 1823 and died in 1878, leaving his two sons, Dr. Bryce Ross and Richard Ross, as his successors. His grandson, Brownlee Ross, is now in charge of the large Cunningham region, Transkei. In 1840 Rev. William Govan founded the theological and industrial college known as Lovedale Institution, which, since 1865, Rev. Dr. James Stewart has greatly developed. For the Fingo people north of the Kei River he and Richard Ross established a similar Institution at Blythswood for ordinary education and normal and industrial training. Gradually the number of central mission stations has increased to ten, stretching north from Lovedale across the Kei to Pondoland and the borders of Natal. The 11 native Congregations, with 280 elders and deacons who act as preachers, consist of 5898 communicants and 2077 adherents. Besides supporting ordinances among themselves (excepting the Scottish missionary's salary), they raise nearly £2000 a-year for missions to their countrymen, and pay £6000 a-year as fees for their education, towards which the Government grants, about £5000, chiefly for industrial and teachers' training. The Mission staff consists of 11 ordained, 1 medical, and 11 unordained European missionaries, besides 6 ordained native pastors, 3 licentiates, 78 native teachers, and 35 other native helpers, all men, and nearly all supported by the people.

6. **Natal.**—In 1864, the Free Church founded the Zulu Mission settlement of Impolweni under Mr. James Allison, and took over his Native Mission in the capital, Pietermaritzburg. In 1874 a third mission to the Zulus was established, as the Gordon Memorial, on the northern border of the Colony. The Hon. James Henry Hamilton Gordon, who died before succeeding to the title of sixth Earl of Aberdeen, had resolved to devote his fortune and himself to mission work in South Africa. His family endowed the new medical mission under Dr. Dalzell, and handed it over to the Free Church. Four years ago a fourth mission to the Zulus was organised, in north Natal, by Mr. James Dewar, at Renier, on the hills of the Drakenberg.

Already the Natal Missions have 64 branch stations, and 130 native workers. The four congregations consist of upwards of 2000 communicants with 55 elders and deacons, 3239 adherents old and young, with 1758 pupils.

7. **Livingstonia (British Central Africa).**—When Dr. Livingstone, who first revealed the waters of Lake Nyasa to Christendom, in 1861 re-visited its southern shores, Dr. James Stewart proposed to the Church to start a mission there, and went out at his own charges to see the land.

Dr. Stewart's project was accomplished with the aid of Dr. Robert Laws, of the United Presbyterian Church. On the 12th of October, 1875, the Missionary Steamer *Ilala* sailed into the great Lake and took possession of its western shores and their "hinterland," where Livingstone's heart lies buried, for Christ and His people in Scotland. The first missionaries assisted the Established Church to found their mission in the Shiré Highlands at Blantyre. The Dutch Reformed Church of South Africa sent Rev. A. C. Murray to co-operate with the Livingstonia Mission, which, also, has always held brotherly relations with the Universities (Anglican) Mission, and with the Moravian, Berlin, and London Missionary Societies to the north-east and north. This month the Livingstonia Mission has observed its semi-jubilee, not only in Scotland but in the Livingstonia Institution. That Institution was lately founded in the territory granted by the Chartered Company of South Africa, near Mount Waller above Florence Bay, and is training native missionaries, evangelistic, educational and industrial, who, in the future, shall set the Scottish missionaries free for the regions beyond. In the quarter of a century 78 missionaries, ordained, medical, and artisan, have gone to Livingstonia, and of these 25 have there laid down their lives for its peoples.

The present staff of Scottish missionaries is 32 strong. The communicants number nearly 1400 in the six central and sixty-one branch stations, and very many of them are missionaries to their countrymen. Some 14,000 of both sexes attend the schools, in which hundreds of them also teach. The Mission Press and Bible Societies can hardly meet the demand for books. The Mission has educated the thousands of natives required by the planters and traders and by the Government of the Protectorate of British Central Africa, which, indeed, it has virtually called into existence. The slave-trade and tribal conflicts have ceased. Few chapters of the history of Missions record such rapid, but solid results for Christian civilisation and the Kingdom of the Lord Jesus.

8. **Lebanon (Syria).**—In 1872 the Free Church united with the Lebanon Schools Society in founding, at Shweir, a Mission to the Druses, Mohammedans, and Syrian Christians. In 1899 that Society and the Free Church made over the considerable property to the Presbyterian Board of Missions, New York, which has long had possession of all that field. Rev. Dr. Carslaw, however, continues to conduct the Medical Mission and to help the Syrian Evangelical Congregation, as a missionary of the Free Church of Scotland.

9. **New Hebrides (Melanesia, Pacific Ocean).**—In 1838 the New Hebrides mission was begun by the Reformed Presbyterian Church. That mission, combined with those of the Presbyterian Churches of Canada and the Australasian Colonies, in the New Hebrides Synod, was

united to the Free Church Missions in 1876. From 1852 to 1892 it was conducted by the Rev. John Inglis, D.D. and Mrs. Inglis in the island of Aneityum, and from 1858 by Rev. Joseph Copeland in Futuna, both now Christianised and under a Medical Missionary, Dr. Gunn. Another Free Church Mission was recently founded by Rev. F. Bowie on the islet of Tangoa, off the great cannibal island of Santo, in the north of the group. There also is a Training School for native teachers and preachers.

The 8 Presbyterian Churches represented in the Synod support 29 missionaries, besides 323 native teachers and 62 students in the Training Institution. In the native congregations in Aneityum and Futuna, of which Epeteneto and Habena are the pastors, there are about 200 communicants, with 348 scholars.

10. **South Arabia (Keith-Falconer Mission, Sheikh-Othman and Aden).**—In the year 1885 the Hon. Ion Keith-Falconer, third son of the late Earl of Kintore, and one of the Professors of Arabic at Cambridge, offered himself—and was cordially accepted—as the honorary Missionary of his Church to Arabia and the Mohammedans. After a preliminary survey of Aden and Sheikh-Othman, he and his wife settled at the latter place on land leased from the British Government. He took with him Dr. Stewart Cowen as Medical Missionary, whom also he supported. There, before he could build the Mission-house, he died, and his dust lies in the Aden military cemetery, thus taking possession of Arabia for Christ, for the first time in modern days. His example led the Church to send out successors who act also as Chaplains at Aden, and the children of the Church to build the Ion Keith-Falconer Memorial Church at Steamer Point, Aden. There, and at Sheikh-Othman, ten miles round the bay, two Medical Missionaries, supported by the founder's mother and by his widow, carry on the difficult work of evangelising the Arabs and Somalis, preach to the Presbyterian and Wesleyan soldiers of the garrison, and conduct a school about to be developed into an industrial institution. Lahej, capital of the nearest Sultan, is an out-station of the Mission to which patients resort from all parts of Southern Arabia. From the Dispensary, School, Church, and Mission-house, the light of God's Word radiates out into the long neglected land of Ishmael.

UNITED PRESBYTERIAN CHURCH.

1. **Jamaica and Trinidad (West Indies).**—The Jamaica Mission originated partly in the work of the Scottish Missionary Society, and partly in the Mission of the Secession Church. The first missionary of the Scottish Missionary Society (Rev. George Blyth), landed in Jamaica in 1824. Other missionaries followed, among whom were the Rev. Hope M. Waddell, and the Rev. John Cowan. Meanwhile, the missionary spirit was stirring in the hearts of the Church at home, and in 1834, the Synod of the Secession Church resolved to undertake, on their own responsibility, a Mission in Jamaica, and sent out several agents to labour in that field. The two Missions thus formed maintained the most friendly relations, until at the Union of the Secession and the Relief Churches to form the United Presbyterian Church in 1847, the Missions of the Scottish Missionary Society were taken over by the united Church, and thus formed the Jamaica Mission as it now stands.

The Jamaica Mission has steadily advanced in numbers and in efficiency. Special care has been bestowed upon the education of the young, and also upon the training of a native ministry. The Mission now embraces 62 congregations with numerous out-stations. These are under the care of 20 European and 12 native pastors, who are assisted by 32 native evangelists. The membership of the native Church at the close of 1899 was 11,534. The Sabbath Schools have an attendance of 11,588, and the Day Schools have 8078 pupils. The contributions of the native Church last year amounted to £7032, 13s. 5d., being an average of 12s. 2d. per member.

The Mission is now a regularly organised Church, with six Presbyteries and a Synod which meets annually. The Home Mission contributions support all the native evangelists, and an augmentation fund supplements the smaller stipends of the native pastors. Most successful Mission work is being carried on among the (East) Indian population of the island, who number about 15,000. In this work five fully trained (East) Indian evangelists are engaged; these are superintended by one of the missionaries who formerly laboured in India, and is thus well acquainted with their language.

The Trinidad Mission was begun in 1836. The work in the island both among Europeans and natives has been steadily carried on. There are now three congregations, one of which is entirely native, and is ministered to by a native pastor from Jamaica. These congregations, with one congregation of the Free Church and several congregations of the Canadian Church, form the Presbytery of Trinidad.

2. **Old Calabar (West Africa).**—The Mission here was begun in 1846.

The Rev. Hope M. Waddell, one of the Jamaica Missionaries, along with several teachers, was set apart at the request of the Jamaica Church, and with the sanction of the mother Church in Scotland, to proceed to this new field. He was followed some time afterwards by the Rev. Wm. Jameson, the Rev. Wm. Anderson, and the Rev. Hugh Goldie, the first of whom died shortly after his arrival in Africa, while the other two were spared to labour for upwards of fifty years. Ignorance, superstition, and cruelty everywhere prevailed. But in the face of innumerable difficulties and dangers the work has been steadily carried on. The language has been reduced by the missionaries to written form, and a dictionary and grammar prepared. The Old and New Testaments have been translated, and also other books, such as the "Pilgrim's Progress," the "Holy War," and numerous tracts and school books. Many of the old barbarous customs have been abandoned, and a new life has been infused into the community. In 1853 the first two converts were baptized, one of whom is now a native pastor, and the other was the eldest son of the king. Now there are nine congregations, stretching from the coast up the course of the Cross river. A fully equipped Training Institution has been established at Duke Town, in which there are upwards of 100 boys receiving an educational and an industrial training, from among whom we hope to find native teachers, evangelists, and pastors for the future needs of the Mission. A printing press is at work, and a steamer has been provided for the river journeys. The membership of the native Church now numbers 754, while the Sabbath Schools have an attendance of 686, and the Day Schools of 730. The Mission staff consists of three ordained European missionaries, three European medical missionaries, three native pastors, two qualified teachers, four trained evangelists, and three missionary artisans, along with forty native agents.

3. **Kaffraria.**—This Mission, which was begun by the Glasgow Missionary Society, was divided in two in 1837, one section joining the Free Church in 1844, and the other joining the United Presbyterian Church in 1847. One of the first missionaries was the Rev. W. Chalmers, who went out in 1827, and did noble work, which was afterwards continued by his gifted son, the Rev. J. A. Chalmers. Another of the early missionaries was the Rev. J. F. Cumming, who went out in 1840, and who has now reached his Diamond Jubilee as a missionary. Tiyo Soga, a son of one of Gaika's chief councillors, was trained under Mr. Chalmers, and having completed his education in Scotland, was ordained as a native missionary; after a brilliant career he died at the early age of forty-four. Two of his sons are now on the Mission staff. Notwithstanding the wars that often ravaged Kaffraria, and the fiery trials through which the Missionaries and their people were called to pass, the work of the Mission was vigorously prosecuted. Since 1857, when affairs became more settled,

the work has been carried on in peace and with many tokens of success. The Mission now consists of nine congregations in the native territory ; and there are also four in the colony, each of which, though an English-speaking congregation, has a native congregation attached. The membership of the native congregations now amounts to 5203, while 5373 children are receiving a Christian education. The Mission staff consists of sixteen ordained European missionaries, and one native pastor; with sixty-seven native evangelists, all of whom are supported by the contributions of the people.

4. **Rajputana (India).**—After the Mutiny of 1857, the United Presbyterian Church resolved to begin missionary work in India. Careful inquiry was made as to a suitable sphere, and Rajputana, a region in the centre of North-Western India, with a population of 11,000,000, was selected. The Rev. Williamson Shoolbred was the first missionary, and began his work in Beawar in 1860. Other agents followed, and there are now eight native congregations situated in the chief centres of population. During the severe famine of 1869, two of the missionaries, the brothers William and Gavin Martin, devoted themselves with self-sacrificing energy to the help of the sick and dying, and especially to the gathering in of hundreds of orphans who were left in destitution. This had a marvellous effect upon the people, and gave the missionaries generally a firm place in their confidence. The two brothers, first Gavin, and then a few years afterwards William, were removed by death when in the very midst of their usefulness, but their memory is still a power throughout Rajputana. A great work has also been done by the missionaries during the famine of this year. Relief works were instituted and help of various kinds was given to the famine-stricken thousands. Special attention has been paid to the orphan and destitute children of whom upwards of 2500 are now on the missionaries' hands, who will be provided for and educated through the liberal contributions which have been received from the Church as well as from many other generous friends. Special attention is given to the training of the young, there being upwards of 6000 children and young people in attendance at the Mission Schools, and a Normal School in which young men are being trained as teachers. There is also a printing-press at work in which a large number of Christian men are employed under the charge of a competent European printer. The Mission staff consists of twelve ordained European Missionaries, six medical missionaries, three ordained native pastors, eight native licentiates, and forty native evangelists, besides a large number of native teachers and other helpers.

5. **Manchuria (North China).**—Some Mission work was carried on by this Church at Ningpo by means of a medical missionary from 1862 to 1870, when a station was opened at Chefoo under the Rev. Dr. Alexander

Williamson. In 1873 work was begun in Manchuria by the Rev. John Ross and the Rev. John Macintyre, and in 1885 the whole Mission was transferred to Manchuria, Dr. Williamson alone remaining in China proper, and devoting himself to the preparation of Christian literature for the Chinese. The Manchuria Mission has been very successful. A chain of stations has been established stretching from the Port inland about 200 miles, each of these being the centre of a number of towns and villages where services are regularly held. The growth of the native Church, specially during the last few years, has been extraordinary. In 1897 there were 2114 additions to the membership; in 1898, 3307; and in 1899, 2494; the number standing at the close of 1899 at 10,915. Everywhere the people were ready to welcome the teacher of the "Jesus religion," and those who had learned something of the truth themselves were eager to impart it to others. Applicants for membership were subjected to lengthened probation and frequent examination, and notwithstanding this ordeal the numbers admitted have been such as is indicated above. Organised congregations have been formed at the various stations, numerous schools have been established, and recently a Theological College was opened in Moukden for the training of a native pastorate. The Mission staff at the beginning of this year consisted of eleven ordained European missionaries, and six medical missionaries, with two native pastors, and 117 native evangelists.

The Manchuria Mission of the United Presbyterian Church and the Mission of the Irish Presbyterian Church there have been for some years united into one Presbytery. The native Church knows no difference between the missionaries of the one Church and those of the other. The proceedings of the Presbytery are entirely conducted in Chinese, and the conduct of the business is left largely in the hands of the native pastors and elders, the missionaries acting more as assessors and advisers than as ordinary members.

The Manchuria Mission has passed through a fiery trial during the past few months. The political troubles in China became so serious in the month of June that our missionaries were compelled, under the advice of the British Consular authorities and in response to the urgent entreaties of the native Christians themselves, to leave their stations and eventually to quit the country altogether. While many missionaries in the interior of China were slaughtered, the Manchuria missionaries all escaped with their lives, and found refuge in Japan. The majority of them have now reached Scotland, but a few have remained in the East in the hope of being able to open up communication before long with the native Christians, and give them some counsel and help. It is hoped that the troubles that at present distract the Chinese Empire may soon be brought to an end, and that the Mission work in Manchuria, which has been so fruitful in results, may soon be resumed.

WOMEN'S WORK.

UNITED PRESBYTERIAN CHURCH.

While the wives of our missionaries did good service from the very first among the women in the various fields in which they are located, it was found that, on account of their other duties, they could spare neither the time nor the strength to carry on visitation and teaching work as systematically as they could have wished to do. Accordingly a special Mission for work among women was organised in 1881, and it was resolved to appoint well qualified agents, who would devote themselves to this department of Mission service. The Church responded liberally to the appeal that was made for the necessary funds, and suitable agents were soon found. There are now 38 European women missionaries on the staff, 15 of whom are in Rajputana, 12 in Manchuria, 10 in Old Calabar, and 1 in Jamaica. Seven of these ladies have a full medical qualification, and the others devote themselves to evangelistic and educational work. They have under their superintendence 185 native women workers.

The ordinary income of the Zenana Mission for 1899 was £5993, 9s. 1d. There are also various special funds: a Building Fund, amounting at this date (Oct., 1900) to £2128, 17s. 9d.; a Reserve Fund, amounting to £3606, 12s. 3d., formed chiefly of legacies, and of which only one-tenth can be used each year; and an Annuity Fund (which at this date amounts to £3558, 1s. 6d.) for the benefit of those missionaries who are laid aside from work through age or infirmity. The *Zenana Mission Quarterly*, which contains intelligence regarding women's Mission work, has a circulation of 21,000.

FREE CHURCH.

The need of woman's help for the evangelisation of women was realised at a very early stage in the history of our Scottish Missions; and after some years of voluntary effort on the part of Mrs. Wilson, of Bombay, and others, there was formed in 1837 "The Scottish Association of Ladies for Advancement of Female Education in India." Two years later there followed "The Glasgow Association for Promoting Female Education in Kaffraria." At the Disruption, the missionaries of both Societies, with one exception, adhered to the Free Church. In 1865 the two Societies united, under the title of "The Ladies' Society for Female Education in India and Kaffraria," though the two Committees were still continued. In 1883 a fresh impetus was given to the work by the institution under the sanction of the Assembly of Presbyterial auxiliaries and the increase of congregational associations. In 1893 the organisation was unified under the name of "The Woman's Foreign Missionary Society."

The staff of missionaries from this country at present numbers 60, of whom 36 are in India and 24 in Africa. There are also missionaries' wives, who take a definite share in the work, and several Eurasian ladies engaged locally. This European staff is reinforced by over 400 native Christian women, many of them highly qualified. The main departments of work are :—(1) Boarding-Schools for Christian girls ; (2) Normal Schools for training native female teachers ; (3) Day Schools for the Christian education of non-Christian girls ; (4) Home education in the Zenanas ; (5) Zenana Medical Mission ; (6) Bible-women and Evangelistic tours. The girls and women under regular instruction are, in round numbers, 7000 in India and 4500 in Africa. In the two hospitals at Madras and Nagpur, with four fully qualified medical ladies and two nurses, 682 women were last year treated as in-patients ; 12,024 visited the dispensaries ; and 2230 were relieved in their homes and villages. All the 15,000 heard the Gospel under circumstances most likely to commend it. Very encouraging results from every department of the work are manifest to those who are engaged in it, and their chief trial is that more opportunities present themselves than they are able to take advantage of.

During the last two years there has been raised a Building Fund of £5500. For repairs there is a sum of £5000 invested, and a Legacy Fund of £6711, the interest of which goes to the ordinary work. For special objects, there are the Mrs. Henderson Memorial Endowment Fund of £4000 gifted by Sir William Henderson for the support of a medical missionary at Nagpur ; £2156 for the endowment of six beds in the Mure Memorial Hospital, Nagpur ; and £220—the Braidwood Memorial Fund —to provide prizes for Bible knowledge in the Girls' schools, Madras. The total home income last year for ordinary work was £11,615, 13s. 9d.

JEWISH MISSION WORK.

FREE CHURCH.

The Free Church maintains work for the Conversion of the Jews at Budapest, established in 1841 ; Constantinople, 1842 ; Tiberias, 1884 ; Safed, 1889 ; and Edinburgh, 1897. The number of ordained Missionaries is seven, with whom are associated about sixty Christian agents, such as teachers, medical assistants, colporteurs, and the like.

Last year, in the medical work of the Missions, not fewer than 50,000 opportunities of recommending to individual patients the Gospel of Christ were provided ; in the schools, more than a thousand pupils were receiving a good general education saturated with Scriptural knowledge ; hundreds of men and women came to our places of public worship and evangelistic services ; in every station inquirers sought guidance from the

Missionaries ; a few of the older scholars gave evidence of conversion ; and fourteen baptisms (not including those of young children) were registered.

The average income of the Jewish Committee during the last ten years has been, for all purposes, about £9300—invested capital, over £30,000.

There are suitable buildings at all the Jewish Mission Stations on the Continent, and in Palestine ; but additions in some cases are urgently required, especially school-buildings at Tiberias and Safed, and considerable extension of the premises at Constantinople.

The work among women and children at the stations above referred to, is managed by the *Woman's Jewish Missionary Association*, in which are combined a number of local associations, such as those of Edinburgh, Glasgow, Paisley, Dundee, Aberdeen, together with auxiliaries in many other presbyteries. This Association, which is affiliated to the Jewish Mission Committee, had an income last year, apart from the Committee's subsidy, of nearly £1300, of which one half, however, was due to legacies.

At each of the Mission Stations abroad, the local administration, subject to review of the Jewish Committee, is in the hands of a Mission Council, to which all the agents are directly responsible.

UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church having had certain funds placed at their disposal for the promotion of Mission work among the Jews, resolved some years ago that, instead of establishing a Jewish Mission of their own, they would aid one or more sister Churches in this department of work. Arrangements were accordingly made by which an annual contribution (£250) was given to the Free Church towards providing the salary of one of their missionaries in North Palestine, and a similar contribution (£250) was given to the Presbyterian Church of England towards providing the salary of one of their missionaries at Aleppo. These arrangements have continued for a number of years, and have been productive of the happiest results.

CONTINENTAL WORK.

FREE CHURCH.

The Free Church has, from a very early date in its history, taken a warm practical interest in the state of religion on the Continent of Europe. There are two departments of this work—(*First*), among our own countrymen resident or sojourning there for business, health, or pleasure ; and (*second*), in aid of the Native Churches and Evangelical Societies which set forth, amid much opposition and in an unfriendly atmosphere, the doctrines of the common salvation.

1. (*a*) There are sanctioned charges with settled Ministers at the

following stations—Florence, Genoa, Leghorn, Rome, Naples, Cannes, Mentone, Pau, Nice, Lausanne, Montreux, Lisbon, and Brussels. To these should be added Vienna, with Carlsbad as an annexed station, where the minister conducts services for two or three months in summer. Neither at Brussels nor Vienna has the Church as yet erected buildings. At all the other regular stations there are church buildings; and, at the first six in the above list, manses also. The buildings in Italy alone cost upwards of £40,000.

(*b*) Biarritz is a station to which a minister is appointed annually to conduct services from November to May.

(*c*) The following are stations to which ministers are appointed for two or three months in summer:—Interlaken, Lucerne, Pontresina, (St. Moritz), Aix-les-Bains, and Wiesbaden.

2. The Committee corresponds with native Churches and Evangelical Societies by means of letters and deputies. It also makes grants of money towards their work. The amount voted last year was £445; but the amount actually transmitted, including donations specially destined, was £720.

Funds.—The average income for the last ten years, for all purposes, has been about £5000; but this includes considerable sums specially destined for particular purposes. Several of the Sanctioned Charges are self-supporting; others are not, and the average net cost of these charges, after deducting the local revenue, has been about £1300. The summer stations, which are maintained by means of the collections taken at the services and by special donations from a few friends, are no charge on the Committee's General Fund.

Presbyteries.—There are two Continental Presbyteries, viz.—(1) *The Presbytery of Italy*, embracing the congregations of Italy, Malta, Switzerland, and France; (2) *The Presbytery of Spain and Portugal.* The congregations at Brussels and Vienna, are under the jurisdiction of the Presbytery of Edinburgh.

COLONIAL WORK.

FREE CHURCH.

The Free Church has had a large share in establishing and maintaining Christian ordinances, and in setting up the Presbyterian Church in the Colonies.

1. The work of the Colonial Committee, so far as the greater colonies (or those having responsible Government) are concerned, has been limited mainly to the selection and sending out of young men for the Colonial Ministry, and in bestowing grants of money for Church extension. To Canada, for example, the Colonial Committee has sent within the last ten years, thirteen men, and about £6900 in the form of grants towards Church

extension, and travelling expenses for the preachers sent; to Australia and Tasmania, twenty-five men and £5290; to New Zealand, twenty-five men and £1300; and to South Africa, including Orange River Colony and the Transvaal, twelve men and £5900.

2. Its relation to the smaller colonies is, from the nature of the case, somewhat different. To Malta and Gibraltar, for example, where it has churches and manses, the Colonial Committee appoints ministers whose work it supervises. At these stations, besides a small civilian population, there are garrisons, and, frequently, a number of Her Majesty's ships of war; and our ministers have chaplain's duties to perform, for which a portion of their salary is derived from Government. In Madeira, the Free Church has had work, which was begun indeed before the Disruption, not only among the Scotch and English residents and visitors, but among the native Portuguese. Work is also maintained or aided in Bermuda, Belize, Trinidad, and Penang; and the congregation at Valparaiso regularly reports its work to the Committee.

3. Two Free Church ministers, who were in the service of the Colonial Committee, and who still derive from it a portion of their salary, and regularly report their work to it, were a few years ago, on the Committee's nomination, appointed Military chaplains under Government; and both have done good service at the front in the South African campaign.

Funds.—The average income of the Committee for the last seven years has been about £3660.

CONTINENTAL AND COLONIAL WORK.

UNITED PRESBYTERIAN CHURCH.

Work of a most interesting kind has been carried on for many years in Spain. A flourishing congregation now exists in Madrid, ministered to by a native Spanish pastor. In the south of Spain, work is carried on in conjunction with the Irish Presbyterian Church at two stations, at both of which this Church has valuable properties. Efforts have been made to develop self-help in these Spanish Christian Churches, and with the best results,—the expenditure of the Home Church on these stations being now not more than one-half of what it was some years ago. The amount expended on Spain in 1899 was £450, and the property of the Church in the south of Spain is of the value of, say, £5000.

The Church possesses a church at San Remo and another at Algiers, in which services are held for English-speaking visitors during the winter months. Ministers from Scotland are appointed annually to do duty at these stations.

The Church maintains a correspondence by letters and deputies with several of the Protestant Churches and Societies on the Continent, and

gives grants to aid them in the prosecution of their work. Last year these grants amounted to £645.

Correspondence is also maintained with the Colonial Churches in Australasia and Canada. Contributions have been frequently sent to them to aid them in their church extension movements, and young ministers and probationers are from time to time commissioned for Colonial work and aided to some extent in meeting the expenses of their passage.

COMBINED FOREIGN MISSION STATISTICS, 1899.

FREE CHURCH AND UNITED PRESBYTERIAN CHURCH.

Foreign Mission income raised in Scotland (including Women's Work and Livingstonia),		£113,209 18 5
Raised at the various Stations abroad,		62,533 7 11
Total for Missions to Non-Christians (except Jews),		£175,743 6 4
For Conversion of the Jews,		9,097 0 0
For Continental Missions,		5,211 0 0
For Colonial Missions,		6,585 17 6
Total raised for all Foreign Work,		£196,637 3 10
Foreign Mission Fields,		15
Ordained European Missionaries,	128	
European Medical Missionaries,	49	
Woman's Society Missionaries,	106	
European Evangelists,	50	
Total European Agency,		333
Ordained Native Pastors,	35	
Native Licentiates,	18	
Native Evangelists,	539	
Native Teachers,	1080	
Woman's Society Teachers,	533	
Bible-women,	25	
Total Native Agency,		2230
Principal Stations (Congregations),		156
Out-Stations,		636
Members in full communion (1898 = 37,948),		41,867
Candidates,		13,667
Attendance at 8 Colleges and 890 Schools,		56,135

Free Church of Scotland.

REPORT OF THE JOINT-COMMITTEE ON UNION.

October 1900.

The Joint-Committee have to report on the following matters which have engaged their attention since the meetings of the two Supreme Courts in May last:—

In regard to Presbyterial arrangements, the Committee resolved to hear parties who had taken exception to proposals in the scheme as submitted to the last meetings of the Supreme Courts. The decisions at which the Committee arrived after hearing the parties were acquiesced in, and effect is given to them in the scheme to be submitted to the Union Assembly.

In regard to the Colleges, the Committee, besides determining several matters of detail in the administration, fixed Tuesday the 6th November next as the day on which the College Session should be opened. They have pleasure in reporting that some generous friends are endeavouring to provide a fund towards equalising the salaries attached to the chairs of the Aberdeen College.

Arrangements have been completed for the editing and publishing of the Missionary periodicals of the Church. The Committee were intrusted with powers to appoint editors. In response to an expressed desire, Dr. Norman Walker intimated his willingness to continue editorial service for one year longer, and the Committee have appointed Dr. Walker and Dr. George Robson to be joint-editors of the *United Free Church Missionary Record* for 1901. They have also appointed the present editors of the *Children's Magazine*—Mr. A. G. Fleming and Mr. William Agnew—to conduct it during the ensuing year. Further, the Committee recommend that the Assembly of 1901 appoint a sole editor of the *Missionary Record*, and similarly a sole editor of the *Children's Magazine*, whose duties shall commence in the December following.

On the remit regarding the representation of Foreign Mission Presbyteries and ordained missionaries in the General Assembly, the Committee recommend that the General Assembly of the United Free Church should, in October, pass an Interim Act ordaining that the law as regards representation in the Assembly should, till further

legislation be enacted, continue to be as it has been in each Mission field hitherto. And further, that the Foreign Mission Committee of the United Free Church shall in all respects have the same authority and control in all the Missions as the Foreign Mission Committee of the Free Church and the Foreign Mission Board of the United Presbyterian Church have hitherto respectively had in the Missions of the two Churches. A Draft Act in terms of this recommendation will be prepared and submitted to the Assembly.

Draft Acts have been prepared—(1) for preserving to the United Free Church in its Supreme Courts and all its Inferior Courts and organisations, as the immediate successor of the Free Church of Scotland and the United Presbyterian Church, all the rights, privileges, and powers at present possessed and exercised by each of these Churches; (2) for transferring the property of the two Churches, which is at present held by their respective bodies of trustees, to a single body of trustees, to be held by them for behoof of the United Church; and (3) a Declaratory Act anent the regulations with regard to the election by Presbyteries of their representatives in the General Assembly. These Acts will be duly submitted to the several Courts by which they require to be adopted.

The Committee have agreed to transmit to the Union Assembly the Report which the Nomination and Selection Committees have prepared for it. Further, the Committee recommend that the Advisory Board should be discontinued, and that, instead of it, the Union Committee should be reappointed to advise on all questions connected with the details of Union that may arise.

Much of the Committee's time has been necessarily occupied in considering the arrangements for the meetings of the Union Assembly. As these could not be completed in time for this Report, the Committee found it necessary to commit the final adjustment of them to the Sub-Committee which has been travelling in the matter. The programme of the proposed arrangements will be duly laid before the Union Assembly.

The Committee cannot conclude this Report without giving expression to their profound gratitude to God for the gracious presence and leading which they believe themselves to have enjoyed in their numerous meetings from the beginning until now. In all their deliberations they have been as one Committee, acting on behalf of the two Churches, with the conviction that these are one at heart, as they confessedly are one in faith, worship, government, and work. Their task of paving a way for the union of the Churches has been successfully accomplished. It now lies with the Churches themselves, through their Supreme Courts, to take the next and final step. May the Lord in His infinite wisdom and goodness guide them. May His presence go with them in their movement forward. When the out-

ward separation ceases and the Churches have become one in name and form, may He perfect the union, by possessing the hearts of His people with love to Himself and to each other. May the Highest Himself establish the United Church, and so enrich her with the manifold endowments of the Holy Spirit that His people may find all their springs in her, and that multitudes may be born again through her instrumentality.

The Union Committee of the Free Church have to report, with respect to their own special action, that at a meeting on 24th October they took into consideration the question (suggested as claiming attention at a previous meeting) with respect to the desire expressed by certain Presbyteries for a Declaration anent Union to be made by the Commission of Assembly. The Committee agreed to recommend a line of action which was accepted by the Commission, and the result appears in their record.

It was reported from the Temperance Committee that for some time they have held a relation to the Temperance Society under the instructions of the Assembly, but that no corresponding relation exists on the part of the United Presbyterian Temperance Committee, and the Free Church Temperance Committee recommend that the relation in question, as regards them, should now terminate. The Union Committee transmit this recommendation with their approval.

The feelings with which the Committee terminate the labours in which they have been engaged are expressed in the conclusion of the Joint Committee's Report, and the Committee forbear to add anything to that utterance of the common mind.

ROBERT RAINY, *Convener.*

APPENDIX.

I.—QUESTIONS AND FORMULA FOR THE UNITED CHURCH.

1.—*Preamble and Questions at the Licensing of Probationers.*

PREAMBLE.

(*To be publicly read when the Questions are put.*)

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Probationers are entitled to take advantage of any of these acts.

It is hereby also declared, that the documents referred to in Question No. 4, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

QUESTIONS.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the Doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you anderstand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the said doctrine of this Church?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

6. Are not zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, and not worldly designs or interest, so far as you know your own heart, your great motives and chief inducements for desiring to enter into the office of the holy ministry?

7. Do you promise to be subject in the Lord to the several judicatories of this Church?

8. Do you engage, in the strength of the grace that is in Jesus Christ, our Lord and Master, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the duties of a probationer for the office of the Ministry?

9. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ, with all His saints, and have an entrance ministered to you abundantly into His everlasting kingdom?

FORM OF LICENCE.

"In the Name of the Lord Jesus Christ, the King and Head of the Church, and in the exercise of the authority with which He has invested its office-bearers, we, the Presbytery of , do now license you, A. B., to preach the Gospel of Christ, and to exercise your gifts as a probationer for the holy ministry in this Church; and we commend you to the grace of God in the discharge of all your duties as a preacher of the Gospel."

2. *Preamble and Questions at the Ordination or Induction of a Minister.*

PREAMBLE.

(*To be publicly read when the Questions are put.*)

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Ministers are entitled to avail themselves of any of these Acts.

It is hereby also declared, that the documents referred to in Question No. 4, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on the 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

QUESTIONS.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the said doctrine of this Church?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the

general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

6. Are not zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, and not worldly designs or interests, so far as you know your own heart, your great motives and chief inducements to enter into the office of the holy ministry?

7. Do you promise to be subject in the Lord to this Presbytery, and to the superior judicatories of this Church, and conscientiously to take your part in their proceedings?

8. Do you engage, in the strength of the grace that is in Jesus Christ, our Lord and Master, to rule well your own house, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial work, to the edification of the body of Christ?

9. Have you used any undue methods, either by yourself or others, to procure the call of this congregation?

To the Congregation.

(*The members of the church being requested to stand up, this question is put to them.*)

10. Do you, the members of this congregation, testify your adherence to the call which you have given to Mr. A. B. to be your minister; do you receive him with all gladness, and promise to give him all dutiful respect, encouragement, and obedience in the Lord; and do you undertake to contribute heartily, as the Lord shall enable you, for the maintenance of the Christian ministry, and the furtherance of the Gospel?

[*An opportunity is here given to the members of the church of signifying their assent to this question by holding up their right hands.*]

To the Minister.

11. Do you adhere to your acceptance of the call to be pastor of this congregation, and promise, through grace, to perform all the duties of a faithful minister of the Gospel among this people?

12. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance ministered to you abundantly into His everlasting kingdom?

Declaration of Ordination or Induction of a Minister.

Prayer being ended, the moderator, addressing the minister-elect, says:—

In the Name of the Lord Jesus Christ, the King and Head of the Church, we do hereby *declare you to be ordained to the office of the holy ministry, and* induct you to the pastoral charge of this congregation; and we commend you to the grace of God in the discharge of all your duties as a minister of the Gospel.

Note.—In the induction of a minister previously ordained, the words "*declare you to be ordained to the office of the holy ministry, and,*" are omitted.

3. *Preamble and Questions at the Ordination of a Missionary.*

PREAMBLE.

(*To be publicly read when the Questions are put.*)

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that ministers are entitled to avail themselves of any of these Acts.

It is hereby also declared, that the documents referred to in Question No. 4, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

QUESTIONS.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the said doctrine of this Church?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

6. Are not zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, and not worldly designs or interests, so far as you know your own heart, your great motives and chief inducements to enter into the office of the holy ministry?

7. Do you promise to be subject in the Lord to this Church and its judicatories, and conscientiously to take part in their proceedings as you have opportunity?

8. Do you engage, in the strength of the grace that is in Jesus Christ, our Lord and Master, to rule well your own house, to live a holy and circumspect

life, and faithfully, diligently, and cheerfully to discharge in all its parts the work of a Minister and Missionary, to the increase and edification of the body of Christ?

9. Do you adhere to your acceptance of the call to be a Missionary of this Church, and promise, through grace, to perform all the duties of a faithful Missionary of the Gospel among the people to whom you are sent?

10. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance ministered to you abundantly into His everlasting kingdom?

DECLARATION OF ORDINATION OF MISSIONARY.

Prayer being ended, the moderator, addressing the missionary-designate, says:—

In the Name of the Lord Jesus Christ, the King and Head of the Church, we do hereby declare you to be ordained to the office of the holy ministry, and appointed to missionary service in connection with this Church; and we commend you to the grace of God in the discharge of all your duties as a Missionary.

4. *Preamble and Questions at the Ordination or Induction of a Professor.*

PREAMBLE.

(*To be publicly read when the Questions are put.*)

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that ministers are entitled to avail themselves of any of these Acts.

It is hereby also declared, that the documents referred to in Question No. 4, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assembly, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

QUESTIONS.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to and inconsistent with the said doctrine of this Church?

4. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control

over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God, and the subordinate standards of this Church?

5. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

6. Are not zeal for the glory of God, love to the Lord Jesus Christ, and desire of saving souls, and not worldly designs or interests, so far as you know your own heart, your great motives and chief inducements to enter *on the discharge of the functions of your sacred office?*

NOTE.—In the case of an ordination, omit the words "*on the discharge of the functions of your sacred office*" and read "*into the office of the holy ministry.*"

7. Do you promise to be subject in the Lord to this Presbytery, and to the superior judicatories of this Church, and conscientiously to take your part in their proceedings?

8. Do you engage, in the strength of the grace that is in Jesus Christ, our Lord and Master, to rule well your own house, to live a holy and circumspect life, and faithfully, diligently, and cheerfully to discharge all the parts of the ministerial and professorial work.

9. Have you used any undue methods, either by yourself or others, to obtain the appointment to this office?

10. Do you adhere to your acceptance of the appointment to be a Professor in . . . College, and promise, through grace, faithfully to perform all the duties of your office?

11. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance ministered to you abundantly into His everlasting kingdom?

5. *Preambles and Questions at the Ordination or Induction of Elders.*

PREAMBLE.

(*To be publicly read when the Questions are put.*)

It is hereby declared, that the following Questions are put in view of Act 1647 approving of the Confession of Faith; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbytery Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that elders are entitled to avail themselves of any of these Acts."

It is hereby also declared, that the documents referred to in Question No. 3, and there named for brevity the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, are respectively the "Claim, Declaration, and Protest adopted by the General Assembly of the Church of Scotland in 1842," and the "Protest of Ministers and Elders, Commissioners from Presbyteries to the General Assemblies, read in presence of the Royal Commissioner, on 18th May 1843," and the "Basis of Union adopted by the Synod of the United Presbyterian Church on 13th May 1847."

QUESTIONS.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and believe the doctrine of this Church, set forth in the Confession of Faith approven by Acts of General Synods and Assemblies; do you acknowledge the said doctrine as expressing the sense in which you understand the Holy Scriptures; and will you constantly maintain and defend the same, and the purity of worship in accordance therewith?

3. Do you believe that the Lord Jesus Christ, as King and Head of the Church, has therein appointed a government in the hands of church-officers, distinct from, and not subordinate in its own province to, civil government, and that the civil magistrate does not possess jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and do you approve of the general principles with respect to the spirituality and freedom of the Church of Christ, and her subjection to Him as her only Head, and to His Word as her only standard, embodied in the Claim of Right of 1842, the Protest of 1843, and the Basis of Union of 1847, as principles which are sanctioned by the Word of God and the subordinate standards of this Church?

4. Do you acknowledge the Presbyterian government and discipline, as authorised in this Church, to be founded on, and agreeable to, the Word of God; do you promise to maintain, and submit to, the said government and discipline; and, while cherishing a spirit of brotherhood towards all the faithful followers of Christ, do you engage to seek the purity, edification, peace, and extension of this Church?

5. Are not zeal for the glory of God, and a desire to serve the Lord Jesus Christ, in the work of His kingdom, so far as you know your own heart, your great motives to enter into the office of Ruling Elder?

6. Do you adhere to your acceptance of the call to become Ruling Elder of this congregation, and do you engage in the strength of the grace of Jesus Christ, our Lord and Master, faithfully, diligently, and cheerfully to discharge all the duties of this office?

7. And these things you profess and promise through grace, as you would give in your account with joy at the coming of our Lord Jesus Christ with all His saints, and have an entrance administered to you abundantly into His everlasting kingdom?

6. *Formula of Subscription.*

(*To be subscribed by Probationers on receiving licence, and by all Ministers and Elders at the time of their admission.*)

I, , do hereby declare that, in the strength of the grace that is in Christ Jesus our Lord, I will constantly maintain and defend the doctrine, worship, and government of this church, with the liberty and exclusive spiritual jurisdiction thereof, as expressed in my answers to the questions put to me; and that I will fulfil, to the utmost of my power, all the obligations to which I have solemnly pledged myself.

7. *Preamble, Questions, and Formula at the Ordination of Deacons.*

PREAMBLE.

(*To be publicly read when the Questions are put.*)

It is hereby declared, that the following Questions are put in view of Act 1648, approving of the Shorter Catechism; Act XII. 1846 of the Free Church of Scotland; Declaratory Act 1879 of the United Presbyterian Church; and Act XII. 1892, with relative Act of 1894, of the Free Church; and that Deacons are entitled to take advantage of any of these Acts.

QUESTIONS.

1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God, and the only rule of faith and life?

2. Do you sincerely own and receive as in accordance with Holy Scripture the system of evangelical truth taught in this Church, and set forth in the Westminster Shorter Catechism?

3. Do you approve of the Presbyterian government and discipline of this Church; and are you persuaded that the civil magistrate has no jurisdiction or authoritative control over the regulation of the affairs of Christ's Church?

4. Do you accept of your call to the office of Deacon in this congregation, and promise, through grace, faithfully, diligently, and cheerfully to discharge all the duties thereof?

FORMULA.

(*To be subscribed by Deacons at the time of their admission.*)

I, , hereby declare that I sincerely own and receive, as in accordance with Holy Scripture, the system of evangelical truth taught in this Church, and set forth in the Shorter Catechism. I approve of the Presbyterian government and discipline of this Church. I am persuaded that the civil magistrate has no jurisdiction or authoritative control over the regulation of the affairs of Christ's Church; and I promise, through grace, to perform all the duties of the Deaconship faithfully and cheerfully.

II.—TRAINING OF THE MINISTRY.

There shall be three Colleges in the United Church, one in Edinburgh, one in Glasgow, and one in Aberdeen.

The Curriculum in the three Colleges of the United Church shall be as nearly as possible uniform.

Students who have prior to the Union of the two Churches begun attendance at the University with a view to the Ministry in either of the Churches, shall have the right to complete their studies in terms of the regulations in force in the Church with which they were connected when they entered the University.

University Curriculum.

Students shall pass the Preliminary Examination in Arts as prescribed by the Ordinance of the University Commission.

Students shall take a curriculum that will qualify for graduation in Arts, with or without Honours.

Scholarships for Students at the Universities.

As far as possible, these scholarships shall be united into one Scheme for the entire United Church and all the Scottish Universities; the holders of Scholarships and Bursaries, which are under the control of the Churches, shall be determined by one examination for the whole Church, and the successful students shall be at liberty to attend any university they please, except where this is precluded by the special conditions of the scholarships which they hold. It is hoped that those having charge of local bursaries will co-operate, as far as possible, in the scheme for a uniform examination.

The three years' course at the Universities necessary for graduation naturally divides the scheme of Scholarships for the Universities into three sections as at present in existence, more especially in the United Presbyterian Church. No radical change is therefore needed, and all changes required, arising from the varying circumstances from year to year, shall be adjusted by the College Committee (see Report on College Committee, section 2). By "the varying circumstances from year to year" is meant such things as the number of Students, the marks attained, the Scholarships vacant, and the like.

Entrance Examination.

Graduates in Arts shall be examined in Scripture, and also in Hebrew, Latin, and Greek, if these subjects have not been included in the Examination, for their Degree.

Non-graduates in Arts shall be examined in Scripture, Hebrew, Latin Greek, Logic and Metaphysics, Moral Philosophy, English, Mathematics or Natural Philosophy, except in so far as they have already passed Degree Examinations in any of these subjects.

In the case of Students preparing for the Mission Field, Graduation in Medicine shall be accepted as qualifying for admission to the Hall, provided that such students shall pass an Examination in Scripture, Hebrew, Latin, and Greek.

Graduates of other than Scottish Universities, whose curriculum is recognised for this purpose by the Assembly of the United Church, shall be admitted to the Entrance Examination on the same conditions as Graduates of Scottish Universities.

Admission to the Theological Hall.

Applicants for admission to the Theological Hall shall be nominated to the Presbytery of the bounds by their Ministers, who shall certify that they are members in full communion with the Church, and submit their University Class tickets and Certificates as prescribed by the Church.

Presbyteries shall confer with all applicants who have been duly nominated to them in regard to their piety and motives, and on being satisfied as to these and also as to their general fitness to go forward to the office of the ministry, shall certify them to the College Committee for admission to the Entrance Examination.

The names of all Students certified for admission to the Entrance Examination shall be forwarded to the Clerk of the College Committee before the end of August.

After the results of the Entrance Examination have been declared, the Clerk of the College Committee shall transmit to the Clerk of the Senatus of each College the names of the Students intending to study at that College, who have passed the Examination, and these shall be enrolled as regular Students.

Scholarships for Students at the Theological Colleges.

Following the same general line as in the university scholarships, the whole of the scholarships for the Theological Colleges shall be united into one scheme for the entire Church and for all the Colleges. Entrants to any of the Colleges competing for scholarships or bursaries shall be subjected to one examination for the whole Church, and the successful students shall be at liberty to select the colleges which they shall attend, except when this is precluded by the special conditions of the scholarships which they hold. In the event of a student determining beforehand to attend any particular college, he is required to state this in his schedule of application, so that he may not have a scholarship assigned to him which would compel him to attend a different college.

The same principle shall be carried out with regard to the Brown-Downie Fellowship (£100), and the Kerr Travelling Scholarship (about £100), at present attached to the United Presbyterian College.

As the course at the Free Church Colleges has hitherto been a four years' course, the system of Scholarships connected with these Colleges falls in at once with the the four years' course proposed in the United Church. Further, Scholarships attached to special Colleges or Presbyteries or other bodies, must remain as they are at present, so that they admit of no new arrangements. There is no practical difficulty in the way of adapting the Scholarships of the United Presbyterian Church to a four years' course.

The following is recommended as a general scheme to be aimed at by the College Committee in administering the Scholarships for the Theological Colleges, viz. : That there be two Sections—Section I. for Students entering the First Session ; and Section II. for Students entering the Third Session. This falls in at once with the scheme at present in force in the Free Church Colleges in Edinburgh and Glasgow, and as nearly as possible coincides with that at present in force in the United Presbyterian Church, which has a Section I. for Students entering the First Session, and a Section II. for Students who are as a rule entering the Second Session.

Theological Hall Curriculum.

The following arrangement of subjects should be adopted as the scheme to be aimed at in the organisation of the Colleges, viz. :—

1. Old Testament Language and Literature, including Textual Criticism, Introduction, Exegesis, and Old Testament Theology.

2. New Testament Language and Literature, including Textual Criticism, Introduction, and Exegesis.

3. Apologetics (including the Relation of Natural Science to Religion), Comparative Religion, and Ethics.

4. Dogmatics, including Symbolics.

5. Church History, including History of Doctrine.

6. Practical Training, including Doctrine and Government of the Church, Homiletics, the Conduct of Public Worship, and Pastoral Duties.

7. New Testament Theology.

In view of the number of subjects which it is desirable to include in a Theological Curriculum, and considering that the adequate treatment of these subjects will require that there be at least six Chairs in Edinburgh, six in Glasgow, and five in Aberdeen, the necessities of Theological education will be best met by arranging for a curriculum of four sessions such as is suggested in the following outline :—

First Session.—Old Testament Language and Literature, New Testament Language and Literature, and Apologetics.

Second Session.—Old Testament Language and Literature, New Testament Language and Literature, and Dogmatics.

Third Session.—Church History, New Testament Theology, and Dogmatics.

Fourth Session.—Church History, Practical Training, and Ethics.

At the same time, in view of the fact that a considerable number of Presbyteries have expressed preference for a three years' curriculum, and also that students who have, previous to the Union, entered on their training for the ministry are to be allowed to finish their studies in accordance with the present rules of each Church, the question has been reserved for final settlement by the United Church in the light of its experience.

Arrangements should be made for the holding of optional or advanced classes in some of the subjects of the curriculum, and for the study of Elocution.

In accordance with the foregoing recommendations, the Committee submit the following as the Complete Scheme for the three Colleges :—

EDINBURGH COLLEGE.

Principal, ROBERT RAINY, D.D.

Old Testament Language, Literature, and Theology,	A. B. DAVIDSON, D.D., LL.D., and JAMES A. PATERSON, D.D.
New Testament Language, Literature, and Theology,	MARCUS DODS, D.D.
Apologetics, Ethics, and Practical Training,	ALEXANDER MARTIN, D.D.
Dogmatics,	JOHN LAIDLAW, D.D., and JAMES WARDROP, D.D.
Church History,	ROBERT RAINY, D.D.
Natural Science,	JOHN DUNS, D.D.
Evangelistic Theology,	
Elocution,	

GLASGOW COLLEGE.

Joint Principals, GEORGE C. M. DOUGLAS, D.D., and GEORGE C. HUTTON, D.D.*

Old Testament Language, Literature, and Theology,	GEORGE ADAM SMITH, D.D., LL.D.
New Testament Language, Literature, and Theology,	JAMES DENNEY, D.D.
Apologetics and Dogmatics,	JAMES ORR, D.D.
Church History,	T. M. LINDSAY, D.D.
Practical Training and Ethics,	ALEXANDER HISLOP, D.D.
Natural Science,	
Evangelistic Theology,	
Elocution,	

ABERDEEN COLLEGE.

Principal, S. D. F. SALMOND, D.D.

Old Testament Language, Literature, and Theology,	GEORGE G. CAMERON, D.D.
New Testament Language and Literature,	ROBERT JOHNSTONE, D.D.
Apologetics and Ethics,	JAMES IVERACH, D.D.
Dogmatics,	S. D. F. SALMOND, D.D.
Church History,	JAMES ROBERTSON, D.D.
Natural Science,	
Evangelistic Theology,	
Elocution,	

Practical Training and New Testament Theology to be undertaken by the Professors, as may be arranged by the Senatus.

Natural Science.

The Committee beg to submit, for the information of the Supreme Courts, the following statement regarding the teaching of Natural Science in the Free Church Colleges :—

Edinburgh.—The Chair of Natural Science is a full Professorship, and the incumbent draws an equal share with the other professors from all the sources of revenue. Last year a legacy of £9000 was received (£10,000, less duty), left for the endowment of this Chair.

Glasgow.—This also is a full Professorship, but since the death of the last incumbent it has been administered by the General Assembly as a Lectureship with annual appointments. The amount paid to the Lecturer is £200 per annum.

* Dr. Hutton's appointment as Principal of the United Presbyterian College was made for five years at a time, and was last renewed in 1897.

Aberdeen.—The Thomson Lectureship on Natural Science and Theology was endowed by the late Alexander Thomson, Esq., of Banchory. The Lecturer is appointed by the Senatus, subject to the approval of the College Committee.

The Committee recommend that meanwhile the existing arrangements for the teaching of Natural Science be continued in the Colleges of the United Church.

Evangelistic Theology.

The Committee recommend that meanwhile the Lectureship on Evangelistic Theology be continued.

Elocution.

The Committee recommend that, as at present is the case, the arrangements for the teaching of Elocution be left in the hands of the Senate of each College.

Professors' Salaries.

The Committee, finding that the salaries of the United Presbyterian Professors are fixed at £600 per annum, and that the salaries of the Free Church Professors have averaged over the last three years—in Edinburgh, £608; in Glasgow, £578; and in Aberdeen, £519, recommend:—

I. That these amounts be meanwhile the fixed salaries of said Professors respectively.

II. That, as soon as may be found practicable, the United Church shall frame a permanent scheme of financial administration for the Colleges on the basis of minimum salaries, not less than the above in the respective Colleges.

III. That, until such scheme has been adopted by the Church, the following provisional arrangements be followed, viz.:—

1. The Income arising from the invested funds of the United Presbyterian College shall be used (after deduction of the usual charges and expenses) to pay *pro tanto* the salaries of the Professors at present holding office in the United Presbyterian College.

2. The income arising from the invested funds in each of the Free Church Colleges—Edinburgh, Glasgow, and Aberdeen—respectively shall be used (after deducting the usual charges and expenses) to pay, *pro tanto*, the salaries of the Professors presently holding office in each of these Colleges respectively; and in the event of there being a surplus of such income in connection with any of these Colleges after paying the above-named salaries, the surplus shall be applied towards making up, *pro tanto*, the salaries of former United Presbyterian Professors who may hold office in that College.

Note.—Craigfoodie Endowment which, in terms of the bequest, is divided equally among all the Professors in the Edinburgh College, will be considered as part of their salary.

3. The balance required to make up the salaries in each College respectively to the minimum amounts shall be provided, first, by the fees of each College; and second, out of the Collection to be made in each congregation of the Church for College purposes (after deduction of the usual charges and expenses).

Note.—The salaries of the Principals of the several Colleges are included in the charges for which provision is made in the foregoing proposals.

4. The annual income arising from an appeal now being made to the public by the Financial Board of Aberdeen College, shall be applied to supplement the salaries of £519 attached by the Union Committee's Scheme to the four Free Church Chairs at Aberdeen, so long as the yearly emoluments from all sources do not exceed £586 to each of those now in office, or until a permanent scheme of financial administration for the Colleges has been framed and adopted, securing for the said Professors annual incomes not less than the said sum of £586.

Professors' Retiring Allowances.

I. With regard to present Free Church Professors the arrangements existing in the Free Church shall continue in force in the United Church.

II. Should occasion arise to provide a retiring allowance for any of the present United Presbyterian Professors, previously to the adjustment of a scheme of retiring allowances applicable to all the Professors in the United Church, such retiring allowance shall be provided out of the income from the present Theological Hall Capital Fund of the United Presbyterian Church.

Salaries in connection with Scholarships and Examinations, etc.

The Rev. Alexander Duncan, Clerk of the United Presbyterian College Committee, shall be appointed to act as "Clerk for Scholarships" in connection with the College Committee of the United Church and continue to sit as a corresponding member of the Committee, and the salary at present paid to him out of the Scholarship Fund of the United Presbyterian Church shall continue to be so paid in respect of his services in the above capacity; also, his services shall be retained at not less than the present salary in connection with Students' examinations.

The services of the Rev. James Kennedy, of the Free Church shall be retained at not less than the present salary in connection with Students' examinations.

The present Synod Librarian shall continue to take charge of the Library in Castle Terrace, and shall undertake such other duties as may suitably be assigned him in the United Church.

The Library shall be under the care of a Committee consisting of the members of the Senate of Edinburgh College, two members of the Senate of Glasgow College to be appointed by the Senate, and certain members appointed by the College Committee from its own number, the Principal of the Edinburgh College to be Convener.

The outlay for books and general expenses shall be met from the Synod's Edinburgh Library Account: and the salary of the Librarian shall be paid from the Synod's General Fund.

Students' Fees.

The Sub-Committee recommend that all regular Students attending the Colleges of the United Church shall, at the beginning of each session, pay a fee of Five Pounds which shall entitle to matriculation, enrolment in the classes, and the use of the library for the ensuing year.

Note.—In the United Presbyterian Church a proportion of the Students' Fees was paid into the Synod's Fund towards the up-keep of the Library. After the union of the Colleges this payment will necessarily cease to be made.

Presbyterial Superintendence.

During each recess Students shall appear at least once before the Presbytery under whose superintendence they are, either to be examined on Theology or to deliver a Discourse.

Licence.

1. Students entering on the last session of their Theological Course, shall intimate to the College Committee the Presbytery to which they intend to apply for licence. The College Committee shall draw up a list of these students and their Presbyteries, and shall send a copy of the same, not later than 15th December in each year, to the Clerk of each Presbytery in the Church, to be laid before his Presbytery, with the intimation that, if no objections are received from any other Presbytery by the Presbytery to which a student applies for licence before the 15th day of April following, the said Presbytery will proceed to take such student on Trials.

2. If, for any special reason deemed sufficient by the Presbytery to which he applies for licence, the name of any student has not been given in for insertion

in the aforesaid list, the Presbytery may itself send his name to the other Presbyteries of the Church, with intimation that, if no objections are received within three calendar months it will proceed to take him on Trials. In this case the expense of intimation shall fall on the student himself.

3. No Presbytery shall receive a student on Trials without certification that he has satisfied the requirements of the College Committee, and unless it has satisfied itself as to his character. And the Presbytery may require testimonials as to a student's character and conduct from any other Presbytery within whose bounds he has resided at any time during the year preceding licence.

Trials for Licence.

1. The Presbytery which takes a student on Trials shall require from him the following exercises on subjects which it has prescribed:—(*a*) a Lecture; (*b*) a Sermon; (*c*) a Thesis. It shall also examine him on Doctrine and Experimental Theology, but it is empowered to dispense with other examinations. The Presbytery are urged to give attention to the matter of delivery.

2. At the request of the student, it shall be competent to any Presbytery to transfer to another Presbytery the receiving of the Trials or any part thereof, certifying to the Presbytery to which the transference is made whether the student has been regularly received for Trials, and what part (if any) of his Trials has already been sustained.

3. The Trials having been sustained, the student shall be required to answer the Questions prescribed by the Church, and to sign the relative Formula. Thereupon the Moderator, after prayer, shall put to the Presbytery the question "Licence or not?" If it is resolved to proceed to license, the Moderator shall address the student as follows:—"In the Name of the Lord Jesus Christ, the King and Head of the Church, and in the exercise of the authority with which He has invested its office-bearers, we the Presbytery of , do now license you, A. B., to preach the Gospel of Christ, and to exercise your gifts as a probationer for the holy ministry in this Church; and we commend you to the grace of God in the discharge of all your duties as a preacher of the Gospel." The Moderator shall then address suitable counsels to the Licentiate, and conclude with prayer. The Clerk of Presbytery shall furnish the Licentiate with an extract of his Licence. He shall also within a week after the student has been licensed send the name and address of the Licentiate, with the date of his Licence, to the Clerk of the Committee on the Distribution of Probationers.

Trials for Ordination.

Presbyteries shall require, as Trials for Ordination, at least a Lecture and a Sermon.

Distribution of Probationers.

1. The General Assembly shall appoint a Committee on Distribution of Probationers. This Committee shall prepare and keep a roll called the Roll of Probationers, on which shall be entered the names and dates of licence of all licentiates (unless any such signify their wish to have their names omitted), and the names of ministers who have had probation granted them, and of ministers and preachers admitted as probationers from other denominations.

2. Ministers who have been admitted to the Roll shall have probation entitling them to appointments in vacant congregations for a period of three years from the date of their admission. Licentiates shall be entitled to appointments for a period of seven years, except as provided under 3.

3. The names of licentiates shall not be removed from the Roll until they have received at least fourteen appointments to vacancies, and, in order to secure that, if practicable, this minimum shall be reached during their seven years' probation, the Committee shall at the beginning of each year ascertain the number of vacancies in which each of the probationers who have been six years on the Roll has preached, and they shall, if possible, give to such of them as

have not had the specified minimum of opportunities sufficient appointments during their last year to complete that number.

4. After the expiry of his term of probation, a licentiate may be appointed to a vacancy when specially requested by the congregation concerned.

5. When ministers or licentiates withdraw their names from the Roll of Probationers, for any cause that the Committee shall approve, the time of their absence is not reckoned in the period of probation.

6. The Committee shall note in their register the date at which appointments to any minister or licentiate on their Roll commenced, the number of appointments each receives and fulfils, and a record of the time, if any, during which his name has been removed from the Roll with the approval of the Committee.

7. After each meeting of Presbytery, at which vacancies (including colleagueships) have been intimated, or calls sustained, or ordinations or inductions fixed, the Clerk of the Presbytery shall give intimation of the same to the Clerk of the Distribution Committee. In the case of vacancies, he shall also furnish the Clerk of the Committee with the names and addresses of the Interim Moderator and Session-Clerk in every vacant congregation requiring supply from the Committee.

8. The Committee shall publish a Quarterly Scheme containing the names of all the Probationers on the Roll; of all the vacancies in the Church, whether they receive appointments from the Committee or not; and of all appointments which have been made.

9. The Committee shall send this quarterly scheme, as soon as prepared,

(*a*) To all Presbytery Clerks;

(*b*) To the Interim Moderator and Session-Clerk in all vacancies which are receiving supply from the Committee, with the addresses of those probationers who have been appointed as supply to those congregations;

(*c*) To the probationers, with the name and address of the Interim Moderator and Session-Clerk in those vacancies to which the probationers may be appointed as supply.

10. Appointments of probationers to vacancies shall be made only by the Committee of Distribution.

11. The Clerk of Committee, on receiving applications for occasional supply to the pulpits of ministers, shall, so far as in his power, provide the supply required by issuing appointments to probationers not otherwise under appointment; and such occasional appointments shall be intimated both to the minister applying and to the probationer appointed.

12. Private arrangements as to occasional supply between a presbytery or a minister and a probationer shall be immediately notified by the probationer to the Clerk of the Committee, but they shall not be considered binding should any appointments for the same day or days have been issued to him by the Committee before receipt of such notice. On receiving any such notice, the clerk shall by first post intimate if there is any obstacle to the arrangement taking effect.

13. Probationers are required to advise the Clerk of the addresses where letters and telegrams will immediately find them, and to acknowledge communications in regard to preaching engagements by return of post.

14. When a vacant congregation desires to hear any particular probationers, their names shall be sent on by the Interim Moderator to the Clerk of the Committee; and the Committee shall, so far as possible, give effect in its appointments to such requests. But such requests shall only be granted to the extent of one-half of the probationers appointed to supply in that vacancy.

15. When a probationer has been elected to a vacant congregation, the Interim Moderator shall give notice to the Clerk of the Committee, who shall cancel further

appointments made for that congregation, and when a probationer accepts a call, he shall give notice to the Clerk of the Committee, who shall cancel any appointments to other vacancies that may have been made to him. Congregations, which have made an election, shall, if still supplied by the Committee, not be considered as vacancies.

16. Congregations are strongly recommended not to elect a probationer till they have had opportunity of hearing him preach on two Sabbaths.

In the event of the United Church intrusting the Highland Committee with the duties of the Distribution of Probationers in the Highlands, the same rules shall apply to their work.

Payment of Probationers.

It is suggested that meantime the scales of payment which have been in force in the respective congregations be continued, and that in the case of new congregations, a scale shall be provisionally fixed by the Distribution Committee. A uniform scale for the United Church shall be constructed as soon as possible after the Union.

Admission of Ministers and Probationers from other Churches.

1. A minister without a charge or a probationer from the Presbyterian Church of England, may, on producing a satisfactory presbyterial certificate, be received by the Presbytery within whose bounds he already is, or is about to become, resident. If the person so received was on the Probationers' Roll of the said Church, the Presbytery may, if he so desires, transmit his name forthwith to the Committee on Distribution of Probationers that it may be placed on the Roll. But the time already served by him as a probationer shall be deducted from the probationary period allowed in this Church.

2. In the case of ministers without charges or probationers who do not belong to the Presbyterian Church of England, the following rules shall be enforced :—

(*a*) No such minister or probationer shall be received to the status of a minister or probationer of this Church without the authority of the Supreme Court.

(*b*) Every application to be received to the status of a minister or probationer of this Church shall be made to the Presbytery within whose bounds the applicant has his ordinary residence, and the application must be made at least three months before the ordinary meeting of the Supreme Court.

(*c*) The Presbytery to which the application is made shall transmit to the Supreme Court its answers to such of the following questions as relate to the applicant's case :—

(1.) At what college or colleges did the applicant study (*a*) Arts ; (*b*) Theology? How many sessions did he take? What was their length? What classes did he attend as a regular student, and in what years?

(2.) By whom and at what date was the applicant licensed to preach the Gospel?

(3.) When and by whom was the applicant ordained?

(4.) What is the denomination which the applicant has left or is about to leave?

(5.) Has the applicant been connected, as minister, preacher, or member with any other denomination or denominations?

(6.) Of what congregation or congregations has the applicant been the pastor? How long did the pastorate continue?

(7.) Under what circumstances did the applicant leave his charge?

(8.) What reasons does the applicant assign for his desire to be received into this Church?

(9.) In so far as there is a diversity of principle between this Church and that which the applicant has left or is about to leave, what account does he give of the change in his views?

(10.) Has the applicant fully acquainted himself with the Standards of this Church, and in particular with the principles expressed in the Fourth Question of the Questions and Formula; and is he prepared to assent to the Questions and Formula?

(11.) How long has the applicant resided within the Presbytery's bounds?

(12.) What opportunities has the Presbytery had of judging of the applicant's character and gifts and probable usefulness? And what is the Presbytery's opinion of the same?

(13.) Does the Presbytery recommend the General Assembly to authorise the applicant's admission?

(*d*) When the General Assembly grants an application, it remits to the Presbytery by which the application has been transmitted to put to the applicant the Questions prescribed by the Church, and when these have been satisfactorily answered and the relative Formula signed, to receive him to the status of a minister or probationer of the Church.

3. Ministers settled in charges of the Presbyterian Church in Ireland, or of Presbyterian Churches in the Colonies with which the United Church is in connection, are eligible for call and translation in the ordinary way.

III.—PROVISION FOR THE MINISTRY.

1. *Sustentation and Augmentation Funds.*

1. The United Church shall have a Fund to secure the maintenance of gospel ordinances throughout the land, so that the strong may be enabled to help the weak in a systematic as well as a brotherly manner. The Fund shall be administered by a Committee representative of the whole Church.

2. The Church shall aim at raising such an annual amount as shall provide for the ordinary charges of the Church a minimum stipend of £200.

3. It shall take such measures as may be open to it for securing that in every congregation there shall be an effective organisation for the raising of this Fund, and shall use all prudent means to bring the practice of congregations in this respect into as uniform a state as practicable.

4. While it is desirable that all the congregations of the United Church should in time adopt a uniform method of dealing with the contributions to the Fund, congregations shall be at liberty to continue the method of paying stipend to which they have been accustomed; the amount, in so far as it is within the limit of the minimum stipend for the year, to be credited to each congregation in the accounts of the Church.

5. The various conditions and rules under which payments are at present made from the Sustentation, Supplementary Sustentation, and Augmentation Funds shall remain operative until the United Church shall revise, alter, or combine them, in the light of the new situation and its requirements. In the case of new charges and of uniting congregations, the Committee shall make such interim arrangements as are most suitable in the circumstances.

It is recommended that the principles above stated be worked out in detail in the first instance as follows:—

Joint Working of Sustentation and Augmentation Funds.

Until the United Church formulates a General Scheme, the common fund made up of the contributions from all sources to the Sustentation and Augmentation Funds shall be distributed:—

1. (*a*) In payment of Equal Dividend and other payments to those under Sustentation Fund Scheme, according to the existing rules for its distribution; the equal dividend being reckoned at £160 as a maximum after deduction of payment to Widows' Fund.

   (*b*) In payment of Grants to those under Augmentation Fund Scheme, according to the sanctioned Stipend Arrangements and the existing rules for distribution of Fund; the amount of Grant to include the payment formerly given as Surplus, calculated on the basis of the average of the five years previous to Union as a maximum.

2. Any surplus remaining after these payments and all other charges on the Fund have been met to be divided as extra dividend, under regulations to be drawn up, among the Ministers whose Ministerial Income from all sources is less than £200.

3. Congregations in which vacancies occur previous to the adoption of a General Scheme shall continue to occupy the same position as they have hitherto done.

2. *Aged and Infirm Ministers' Fund.*

1. Each fund shall continue to be administered, according to its own Rules, for the benefit of ministers ordained in either Church prior to Union.

2. The funds of the two schemes shall be kept distinct; all Legacies of date prior to the Union shall be placed to the credit of the Church designated by the Testator; any Legacies which arise from Testamentary Deeds executed after the Union restricted to Capital (unless specially destined), and Income therefrom, shall be dealt with by the United Church.

3. The annual sums received from collections, donations, and legacies (other than those restricted to Capital) in the United Church shall be divided between the two funds proportionately, on the basis of the average receipts from these sources in each Church for the five years preceding the Union.

4. The United Presbyterian Church shall arrange for setting aside a portion of their Capital Fund for the benefit of the Ordained and Medical Missionaries of the Church, and thus detaching the Aged Missionaries' Fund from the Fund for Aged Ministers.

5. The United Church shall adopt until the amalgamation of the two Funds the rule presently operating in the Free Church, that no Minister ordained after the Union shall have a claim upon the Aged Ministers' Fund until he has served twenty years in the Ministry; cases of hardship being dealt with in harmony with the practice of the two Churches.

6. After the Union, and previous to any claim coming upon the Fund under the twenty years' Rule from a Minister ordained after the Union, the United Church shall arrange for the amalgamation of the two Funds, and frame Rules for the administration of a Common Fund on behalf of the Ministers of the United Church.

3. *Widows' and Orphans' Fund.*

The Committee received a report of the Sub-Committee on Property and Finance, with regard to the Widows' and Orphans' Fund, stating that they had received a report from the Trustees of the Widows' Fund, showing that the admission to the Fund of any ministers not connected with the Sustentation Fund would require a new Act of Parliament.

In accordance with the report of the Sub-Committee, the Committee, considering (1) that it is not contemplated to bring any congregations not at present on the Sustentation Fund into connection with it in the United Church, until a general scheme for the Provision for the Ministry in the United Church has been worked out; and (2) that an Act of Parliament will be much more suitably applied for when such a scheme has been completed, and full details are known:

agreed to recommend to the Supreme Courts that no attempt should be made at present to alter the provisions of the Widows' and Orphans' Fund, but that, in the first instance, ministers inducted after the Union to congregations not connected with the Sustentation Fund should provide for their own insurance either through the existing United Presbyterian Ministers' Friendly Society or otherwise.

IV.—RULES AND FORMS OF PROCEDURE.

What follows deals only with points where the procedure of the two Churches differed. A complete revision of all the Rules and Forms cannot be carried out till after the Union.

1. *Congregations.*

Rules of congregational procedure shall continue in the meantime in accordance with present practice.

Subject to Presbyterian order, congregations in entering into the Union carry with them their existing rights in the possession and control of their property, and in the administration of congregational affairs under their respective Constitutions.

2. *Sessions.*

Assessors.—In special circumstances the Presbytery may appoint other ministers and elders within its bounds to sit in a Session as assessors, with power to act as ordinary members in the cases to which their appointment refers.

Communion Rolls.—In the Free Church a copy of the Communion Roll, revised by the Session, and signed by the Moderator and Clerk, is sent to the Presbytery every year for attestation. In the United Presbyterian Church, the Communion Roll is revised annually by the Session, but no copy is sent to the Presbytery.

An annual attestation of the Communion Roll by the Presbytery is required by the Model Trust-Deed of the Free Church. In the case of Congregations whose buildings are not under that Deed, the question of the annual attestation of the Roll by the Presbytery is left to the decision of the United Church.

Meetings of Session.—The Moderator is bound to convene the Session when required to do so by one-third of the elders.

Roll of Young Persons.—It is strongly recommended that every Session keep a Roll of the baptized young persons in the Congregation.

References from Session to Assembly.—The Rule of the Free Church that a Reference may be made by a Session to the General Assembly, in the event of the Assembly meeting before the next Meeting of Presbytery, is not to be retained meanwhile.

Sessions at Stations.—Act XIII. 1863, of the Free Church Assembly is adopted as the Rule of the United Church, on the understanding that that Act does not confer on Stations the right of electing their own Office-bearers.

3. *Presbyteries.*

New Presbyteries.—When a new Presbytery is erected, the senior minister present, without requiring any special appointment, shall preside until the Meeting has been duly constituted, the Roll of Members made up, and a Moderator elected.

Pro re nata Meetings.—In calling a *pro re nata* Meeting of Presbytery it is required that due notice be given.

Reasnos of Dissent.—Reasons of dissent are only recorded when they are given in at the time the dissent is taken; if given in later they are not entered in the Minutes.

Voting.—In the meantime the Free Church method of voting in Church Courts shall be adopted.

Petitions, Overtures, etc.—With regard to *Overtures* transmitted to the Supreme Court, they shall only be transmitted when the Inferior Court has adopted them as its own; and individual members of that Court, who desire to introduce to the Supreme Court any proposal not adopted by the Inferior Court, shall do so by Petition or Memorial.

As regards *Procedure in cases of Discipline* it is recommended that the Revised Rules of the United Presbyterian Church on this subject be approved of generally, but that, in the first instance, the Presbyteries of the United Church be allowed to proceed either under them, or under the existing Free Church Rules, as they shall see fit, provided that the right of parties to be tried under Libel, if they desire it, be always reserved.

It has been agreed to drop the United Presbyterian Church Rule that, if no action has been taken by a Church Court within one year from the time of any *fama* having been brought under its notice, it cannot afterwards be taken up.

The United Presbyterian Church has adopted a system of "*Advisers*," to give assistance to persons against whom any charge is brought. It is recommended that the United Church arrange for the employment of Advisers in the Presbyteries, Synods, and Assembly.

A minister or office-bearer charged with any offence is interdicted from the discharge of all official duties, as soon as a Presbytery or Session resolves to proceed with a formal inquiry.

As regards *Procedure in the Election and Calling of Ministers*—

The United Church recognise the power of Sessions to hold Congregational Meetings for the choice of a Minister, or for necessary steps towards that end, as soon as an Interim Moderator has been appointed.

As soon as convenient the proposed Financial arrangements shall be submitted to the Presbytery, and (so far as necessary) to the Committee of the Central Fund, for approval.

When these arrangements have been approved of, and when the Congregation has agreed to call a Minister, the Interim Moderator shall report this to the Presbytery, who shall appoint a meeting for the purpose of moderating in a Call, and shall dispose of it either then or at a subsequent meeting, on the understanding that the Presbytery may, if they think fit, arrange opportunities for further signatures being adhibited to the Call before disposing of it.

The practice of preparing and answering written "Reasons of Translation" in cases of Calls to settled Ministers shall be dropped.

In cases of *complaint or appeal*, the practice of holding all the Members of the Court, whose decision is complained or appealed against, to be out of Court when the case is taken up, shall be still retained in the United Church.

The Act of 1697, commonly called the *Barrier Act*, is adopted in the United Church, with the addition that Presbyteries are instructed, in dealing with overtures remitted under the *Barrier Act*, to give Sessions within their bounds an opportunity of reporting their opinions upon them, which shall be tabulated by the Presbytery Clerks, and transmitted to the Assembly.

There are several points on which the recommendations adopted *propose changes in previous legislation* which had been passed with consent of Presbyteries, viz. :—

(*a*) Alteration in Trials for Licence.

(*b*) Rules for admission of Ministers from other Churches.

(*c*) Distribution of Probationers.

(*d*) Interdict from official duties of a Minister or Office-bearer under any charge as soon as a formal inquiry has been begun.

(*e*) Power of Synods in cases of sanction and application for Colleagues.

None of these can be regarded as essential conditions of Union, and, while they have in the first instance been sent to Presbyteries for information or

suggestions, no formal step has been taken regarding them, but after the completion of the Union they may be passed as *Interim Acts*, and at the same time sent down as overtures to Presbyteries under the Barrier Act.

4. *Synods.*

Synods shall deal with the following causes in which their decisions shall be final except when otherwise specified as under:

1. General supervision of the interests of the Church within their bounds, and promotion of the life of the Church by Annual Conferences.

2. Supervision of Presbytery Records.

3. Arrangements for visitation of Presbyteries, by Deputies or otherwise, in promotion of the schemes of the Church, or in connection with inquiries into religion and morals. For the carrying out of this work, Synodical Committees might be appointed, to be in correspondence with the Standing Committees appointed by the General Assembly, and to co-operate with them in promoting the schemes of the Church.

4. Transmission to the General Assembly of overtures originating in the Synod itself.

5. Judging appeals and references from Presbyteries, under limitation of right of appeal to General Assembly, in cases (*a*) affecting the doctrine or constitution of the Church; (*b*) affecting personal character or Church standing; (*c*) proposing that a congregation should cease to exist in connection with the church, or that congregations should be united.

6. Any cause devolving upon Synods or specially remitted to them by Act of Assembly.

7. The sanctioning of New Congregations and arrangements for Colleagues and Successors; it being understood that, in those cases in which a grant from a Central Committee is required a deliverance of the Committee, whose funds are concerned, is laid on the table of the Synod. The right of appeal to the General Assembly is reserved in cases in which the Committee does not acquiesce in the Synod's judgment.

8. The appointment of Representatives to the Selection Committee, as provided in recommendation on that subject.

No legislative power is given to Synods, and their judicial and administrative decisions are subject to right of appeal in cases mentioned above (5, 7).

5. *The Assembly and its Committees.*

The General Assembly shall consist of an equal number of Ministers and Elders elected by Presbyteries.

Each Presbytery shall elect the number of Ministers equal to one-third of the sanctioned Congregations and Professorial Charges within its bounds, and the same number of Elders; having respect in the election of Elders to the interests of the several Sessions.

While Presbyteries are legally entitled freely to elect their representatives in the Assembly, the usual though not invariable practice in the Free Church is to elect Ministers and representatives of Sessions in rotation.

Mission Presbyteries shall have no representation in the Assembly; but in order to maintain the connection of Foreign Missionaries with the General Assembly, the Mission Councils (or Committees) shall have power to commission such of their members, ordained as Ministers or Elders or set apart for Missionary service under the Home Formula, as are to be at home on regular furlough during the sittings of the Assembly, to represent them in the Supreme Court, on one occasion during the course of their furlough.

Note.—1. It is understood that a Mission Council or Committee shall be appointed in each Mission field, where such Council or Committee does not already exist. The Council or Committee shall consist of all the European Missionaries,

ordained and medical, in the field, along with any other friends interested in Mission work whose names have been submitted to the Foreign Missions Committee and approved of by them.

2. A Medical Missionary is set apart for Missionary service by the Presbytery within which he resides, and this "setting apart" entitles him to discharge certain ministerial duties in the Mission field in special circumstances.

The Assembly shall give to the Ordained Members of the Mission Councils presbyterial powers so far as the congregations under the charge of the existing Calcutta and Bombay Presbyteries are concerned, and that the body thus constituted shall take the place of the existing Presbyteries.

In the event of Mission Presbyteries being formed at a future time, the position of the European congregations shall be reconsidered.

Continental Presbyteries shall retain the same privileges they at present possess in the Free Church.

The Assembly shall meet on the first Tuesday after the 17th of May.

While as a general rule the Assembly shall meet in the Assembly Hall, Evening Sederunts in connection with Missions, and such other matters as the Assembly may select, shall be held in the Synod Hall.

Standing Committees.

There shall be a Selection Committee for the nomination of Standing Committees, to consist of Representatives appointed by each Synod in the proportion of one Minister and one Elder for every hundred Congregations or fraction of a hundred, together with additional members appointed by the General Assembly.

All Presbyteries shall be entitled to be represented on at least one of the first nine Standing Committees. With a view to this, each Presbytery shall nominate, subject to the appointment of Assembly, one Minister and one Elder for every twenty Congregations or fraction of twenty.

The Selection Committee shall allocate the persons thus nominated among the Committees, and add others of their own selection according to the present practice.

The "Standing Committees" shall be twenty-two in number; on nine of these, having the administration of Funds and Schemes, Presbyteries shall be represented, viz. :—

1. Sustentation and Augmentation Fund.
2. Home Mission.
3. Church and Manse Building.
4. Highlands and Islands.
5. Foreign Missions.
6. Colonial.
7. Continental.
8. Jewish Mission.
9. Youth of the Church.

The others shall be in the first instance, as follows :—

10. Education Committee.
11. College Committee.
12. Aged and Infirm and Pre-Disruption Ministers' Funds.
13. Assembly Arrangements.
14. Finance.
15. Publications.
16. Distribution and Employment of Probationers.
17. Equal Dividend Platform and Readjustment of Agencies.
18. Nomination of Standing Committees.
19. State of Religion and Morals (Church Life and Work).
20. Sabbath Observance.
21. Temperance (and Public Morals).
22. Praise.

The Home Mission Committee shall administer the Home Mission Scheme of the Free Church, and the Home Evangelisation Scheme of the United Presbyterian Church, together with the Church Extension work of the Church, except in so far as it relates to Grants for Church Buildings.

The Church and Manse Building Committee shall take up the work of the Joint Buildings Committee in the Free Church, and the administration of the United Presbyterian Church Extension Fund, Permanent Loan Fund, and Manse Fund.

The Sustentation and Augmentation Fund, Home Mission, and Foreign Mission Committees shall have a membership not exceeding one hundred each; the other six of the nine already enumerated, a membership not exceeding seventy-five; and the Committee on Women's Foreign Mission Work, a membership not exceeding fifty-one.

Two-thirds of the larger Committees shall be made up of representatives nominated by the Presbyteries, and one-third of members appointed by the Assembly on nomination of the Selection Committee.

No Standing Committee (other than the first nine) shall consist of more than fifty members.

The Probationers' Committee shall consist of sixteen members, and the Clerk, who shall be appointed by the Committee, shall be a salaried official, resident in Edinburgh, but not a member of the Committee. He shall also take charge, under the supervision of the Committee, of occasional supply for the pulpits of ministers.

Other Committees whose functions correspond shall be amalgamated, any arrangement necessary as to adjustment of numbers or duration of service, being left to the consideration of the Committee thus formed.

Such Committees are as follows:—

Law.
Army Chaplains.
Systematic Giving.
Synod Reports on Presbyterial Visitations.
Romanism and Ritualism.
Church and State (Disestablishment and Disendowment).
Statistics.
Kerr Lectureship.
Beattie Trustees.
Chalmers' Lectureship.
Cunningham Lectureship.
} Under Special Trusts.

All members of Committees shall be entitled to charge travelling expenses.

College Committee.

1. The College Committee shall consist of forty-eight members, of whom twenty-four shall be ministers, and not more than six of these shall be Principals or Professors.

2. It shall take the general oversight of the training of students for the ministry and of the colleges; undertake the general administration of college property and finances; give advice in cases of difficulty; originate and prosecute before the Church Courts processes against any of the professors for heresy or immorality, and make necessary inquiries for this purpose; originate and prepare, for the decision of the General Assembly, proposals for the retirement of professors disabled by age or infirmity, and for fixing the retiring allowances they are to receive; and entertain and deal with any appeal which may be taken from a judgment of the Senatus of any of the colleges, and any complaints on the part of students which may be made to it in writing. It shall also fix the time for the opening of the College session, superintend the arrangements for the entrance and exit examinations, and for the examinations for scholarships under the control of the Church, and shall adjudicate on the results.

3. It shall appoint, annually, three Sub-Committees, each consisting of nine members, other than professors. One of the colleges shall be assigned to the special charge of each of these Sub-Committees, who shall visit it when desirable and report on its general state to the Committee at the close of each Session.

4. It shall arrange for a special visitation of the colleges once in four years. All communications from students intended to be brought before the Quadrennial Visitation must be sent beforehand to the College Committee. The result of this visitation shall be fully reported to the General Assembly.

5. Examiners shall be appointed by the College Committee subject to the approval of the General Assembly. These examiners shall prepare examination papers and value the exercises of the students in the various examinations for which arrangements have to be made by the College Committee. They shall be appointed for three years, and they shall not be eligible for reappointment until a year after the expiry of their term.

6. Local Boards shall be appointed in connection with each of the three colleges at Edinburgh, Glasgow, and Aberdeen for the management of their financial affairs, in terms of Acts IX. of Free Assembly 1869, and VI. of Free Church Assembly 1871.

On Administration of Missions.

1. In the case of the Continental, Colonial, and Jewish Missions, the work of the two Churches shall be amalgamated, the property and the agents of each Church becoming the property and agents of the United Church, all other questions being left for consideration when the Union is accomplished.

2. There shall be in the United Church one administrative body ("Foreign Mission Committee," or "Foreign Mission Board") to manage the entire Foreign Mission work in which the Church is engaged, with the powers at present intrusted by the Free Church to its Foreign Missions Committee, and by the United Presbyterian Church to its Foreign Mission Board.

3. The Missions of both Churches shall form the Missions of the United Church, due regard being had to their past history and their present condition, as well as to the rights and privileges that pertain to the various agents, both European and Native, who are engaged in the work; and the Mission properties in connection with the various Mission fields shall become the property of the United Church.

4. The Supreme Court of the United Church shall strongly recommend that contributions for Foreign Missions be taken up by collectors at stated times, and that it be left to each congregation to determine whether this should be done monthly or quarterly.

5. Steps shall be taken to have in each Mission field a fully organised native Church which shall stand in a federal relation to the Home Church.

6. Each Mission Church shall be governed by a Presbytery (and where necessary a Synod) in which the European ordained Missionaries shall have seats, with the view of giving all necessary advice and assistance, but they shall leave the conduct of the business as far as practicable to the native members.

Women's Foreign Mission Work (Zenana Mission).

1. In the United Church mission work done by women missionaries in the Foreign field shall be superintended at Home by a Committee called "The Women's Foreign Mission Committee," representing the Committee of the "Woman's Foreign Missionary Society" of the Free

Church, and of the "Zenana Mission" of the United Presbyterian Church, and consisting of Women elected as at present in both Churches, together with representatives from the Foreign Mission Committee (or Board).

2. The Minutes of this Committee shall be sent to the Foreign Mission Committee (or Board) for confirmation, and when these minutes are under consideration, a certain number of members of the Women's Committee, selected by them to represent them, shall be associated with the Foreign Mission Committee as an integral part of it.

3. The Minutes of the Foreign Mission Committee or Board shall be sent to the members of the Women's Committee for their information.

4. The Women's Committee shall elect its own office-bearers and officials.

The Women's Committees of both Churches have accepted these principles, and have formulated them into the following scheme :—

1. In the United Church the work carried on for the evangelisation of women in the Foreign Mission fields of the Church shall be known as the Women's Foreign Mission ; and the Committee in charge of it be called the Women's Foreign Mission Committee.

2. This Committee shall consist of women in full communion with the Church elected by the Annual Conference (as is already the case in both Churches), together with some representatives of the Foreign Mission Committee or Board as provided in No. 4 below ; and it shall have its own Secretary, who shall be a member of the Committee *ex officio*.

3. The number of women on the Committee shall be sufficient to give a due representation of different localities, and to overtake the work required. (*N.B.*—For these purposes the Conference Committee of the United Presbyterian Church is too small. The Free Church Women's Committee has forty members who attend well, though at present residing in seventeen different Presbyteries, and more than half of whom have special duties connected with the work of the Committee.)

4. Some representatives of the Foreign Mission Committee (say ten)—one-half chosen by the Foreign Mission Committee, and the other half by the Women's Committee—shall be associated with the women as an integral part of the Women's Foreign Mission Committee.

5. All the minutes of the Women's Committee shall be sent to the Foreign Mission Committee for confirmation; and when these minutes are under consideration, a certain number of the women (say ten)—being representative members of the Women's Committee—shall be associated with the Foreign Mission Committee as an integral part of it; also the printed minutes of the Foreign Mission Committee shall be sent to the Members of the Women's Foreign Mission Committee.

6. Subject to the provisions stated in No. 5, the Women's Foreign Mission Committee shall manage the business, select and correspond with the missionaries, and administer the Funds connected with its own department ; it shall choose its President and Vice-Presidents from among its own members ; and shall annually submit a Report of its proceedings to the General Assembly.

7. The Missionaries of the Women's Foreign Mission shall be under the supervision and control of the Local Mission Council, or Committee having a voice on the Council when their own work is under review. (*N.B.*—The Rule of the United Presbyterian Church secures this in the best way.)

V.—OFFICE ARRANGEMENTS, Etc.

1. Treasurers and Secretaries.

With regard to the Union of the Treasurers' Offices in the United Church, the Committee recommend that, as the matters cared for in this department naturally divide themselves into Income and Expenditure, Income be placed under the special care of one official, the General Treasurer, and Expenditure under that of another, the Accountant.

In the matter of Income: The volume of business in the Free Church is greater than in the United Presbyterian Church. This arises not only from the larger number of congregations and of schemes, but also from the monthly in-gathering of the Sustentation Fund. The book-keeping in the Free Church has been carefully revised, in the light of experience, to meet the necessities of the very numerous and varied transactions, and taking all circumstances into consideration, it seems reasonable to suggest that this system of book-keeping should be adopted in the United Church, and that this Department should be intrusted to Mr. Ross as General Treasurer. The whole details of the income of the Church, with the preparation of the accounts thereof, would be under the General Treasurer. In this connection the receiving and tabulating of Congregational Financial Schedules would, as at present, form part of the work of this Department.

In the matter of Expenditure, which will be under the immediate care of the Accountant, the system proposed will be a combination of those at present in use in the two Churches, and it is suggested that this Department be intrusted to Mr. Slight. In the Free Church the payments to Ministers, Missionaries, and others from the Central Offices of the Church are made on the authority of drafts or warrants issued by the several Committees who have the control of their respective funds, which drafts are usually passed by the payees through a bank, and in due time are presented at the Church Offices for payment by the General Treasurer. In the United Presbyterian Church such drafts are issued by the Synod Treasurer at the desire of the several Committees. It is proposed that in future the Secretaries of the several Commitees shall furnish from time to time to the Accountant's Department authenticated lists of all drafts which they desire to send out; these drafts shall be prepared in that department, and shall be signed by the Accountant and also on behalf of the Committee which has authorised them, and shall be issued to the payees from the Accountant's Department unless any Committee shall desire otherwise.

The Accounts of both Churches shall be closed at 31st December 1900, in the event of the Union being completed by that time, and a new united account be started from 1st January 1901, with the exception of the Sustentation Fund Account which shall close as usual at 15th May.

Both the premises in Bank Street and those in Castle Terrace shall be made use of as far as possible, leaving details for after adjustment.

The office and business staff in Glasgow shall be meanwhile maintained as an office and business staff of the United Church, under the charge of one of the Secretaries or representative officials of the Church; and meetings of Committees and of Sub-Committees, as may be arranged, may be held there.

The business of the Continental, Colonial, and Jewish Committees shall continue to be managed as in the Free Church at present.

Meanwhile the present Secretaries of the Foreign Mission Committee shall be associated as Joint Secretaries, their work being adjusted by the Committee of the United Church.

Meanwhile the Secretaries at present concerned in the administration of the Home Work, shall be associated, as may be arranged, as Joint Secretaries in connection with the Committees charged with the Home Work of the United Church, namely: (1) Sustentation and Augmentation Fund Committee; (2)

Home Mission Committee; (3) Church and Manse Building Committee; (4) Highlands and Islands Committee; and (5) Aged and Infirm Ministers' Fund.

All Secretaries, whose appointment is made by the General Assembly, shall be *ex officio* members of the Committees whose business they conduct.

2. Special Collections.

The list of church-door collections in the United Church shall in the first instance stand as follows:—

January,	Continent.
February,	College Fund.
March,	Home Mission and Church Extension.
May (1st Sabbath),	Youth.*
June,	Colonies.
September,	Building Funds.
Alternating with Home Evangelisation.	
October (2nd Sabbath),	"Synod Fund."
(*In congregations which are in the habit of contributing by Collection.*)	
October (3rd Sabbath),	Highlands.
November,	Aged and Infirm Ministers' Fund.
December (2nd Sabbath),	Augmentation Fund.
(*In congregations which are in the habit of contributing by Collection.*)	
December (3rd Sabbath),	Jews.

They further recommend that, unless where otherwise specified, these Collections be made on the second or third Sabbath of the month, in accordance with the past practice of the several congregations.

3. Assembly Expenses, Etc.

Different systems prevail in the two Churches for raising the funds for Assembly and Synod expenses. The following are the principal differences:—

Receipts.

The Free Church sell tickets to office-bearers not members, students, and the public, which yield a revenue of between £300 and £400. No tickets are sold by the Synod. The Free Church levy a general charge of £900 on Committees having funds proportionate to the annual amount of their collections. The Committees of the United Presbyterian Church do not make any payment towards the Synod expenses.

Assembly expenses are assessed on congregations as follows:—

Congregations contributing	less than £60,	£0 8 0
Do.	from £60 to £150,	0 11 0
Do.	do. £150 to £300,	1 2 6
Do.	do. £300 to £500,	1 5 0
Do.	above £500,	1 10 0

The income derived from this source by the Assembly is £680 or thereby.

The United Presbyterian Church are entitled to assess each Congregation at the rate of 2½ per cent on the sum paid by it to the Minister for Stipend and expenses, with an abatement of £70 when the sum so paid is under £400, no Congregation paying less than 10s. In recent years, however, the Synod have only assessed at the rate of 2 per cent. This yields a sum of £1950 or thereby.

* This name has been given to this collection on the understanding that it shall be applicable to the various purposes which in either Church have been wont to be provided for in connection with Youth, Education, and Sabbath Schools.

Payments.

In both Churches the salaries of the Assembly and Synod Clerks are paid out of the respective funds.

In the Free Church the sum of £200 is paid to the Moderator for his expenses, but no sum is paid to the Moderator of the United Presbyterian Synod.

In both Churches the expenses of Deputations and of Committees, having no funds, are paid out of the Assembly and Synod funds.

There are certain apparently anomalous payments made out of the funds of both Churches. The Free Church pays the salary of the Secretary of the Board of Examiners and the expenses of the Board of Examiners, amounting to £121, 17s. 6d. The United Presbyterian Church pays the salary of the College Librarian, amounting to £200, and in certain special cases grants to retired Ministers.

After full consideration, the Committee recommend that while uniformity in system must be secured, the present practice of levying expenses in both Churches should be continued for a year. After a year's experience it will be seen what saving is effected in the United Church, and the whole subject can then be reconsidered, having special regard to the desirability of fixing a uniform rate of assessing the Congregations in the United Church.

Meanwhile the principal Clerks of the Assembly and the Synod shall be conjoined in the Clerkship of the General Assembly; the Depute Clerk shall be continued as at present in the Free Church; and the Synod of the United Presbyterian Church shall be recommended to nominate a Law Agent who shall be associated in the United Church with the present Law Agent of the Free Church.

4. Publications.

(1) The *Free Church Monthly* and *The United Presbyterian Missionary Record* shall be amalgamated, the new Magazine thus formed being regarded as the official organ of the Church. Similarly the *Children's Missionary Record* and the *Children's Missionary Magazine* shall be merged in a New Magazine for the United Church.

(2) These Magazines shall be the property of the Church, and be conducted by Editors appointed and paid by the Church.

(3) These arrangements shall be carried out at as early a period as may be consistent with due regard to existing obligations.

(4) That the appointment of Editor for the Official Organ of the Church be for a period of five years, but terminable at any time during said period by three months' notice on either side, such notice to be received by the *Publications'* Committee of the Church. Any notice on the part of the Church should be given by said Committee at the direction of the General Assembly or its Commission. The *Publications'* Committee shall have power, in the event of the death or resignation of the editor, or in any urgent circumstances, to make an interim appointment.

(5) That a single Editor be appointed by the Assembly of 1902, to enter on his duties the following December; but that meantime the present Editors of the *Free Church Monthly* and *United Presbyterian Missionary Record* be requested to conduct it for two years, on a plan to be agreed upon between them and acceptable to the Committee.

(6) That the name of the Official Organ of the Church be *The Missionary Record of the United Free Church of Scotland*, it being made clear by sub-title or otherwise that, as in the separate publications which it supersedes, its end is to foster the religious life of the congregations and interest them in all church and missionary work.

(7) That the Monthly for children be called *The Children's Missionary Magazine*, and be conducted by an Editor who shall also be appointed for a period of five years.

(8) The Committee report the following Resolution of a Joint Committee of the Woman's Mission with regard to their Magazine :—

The Committee have resolved to issue it as a Monthly from 1st January next, and to give a place in it to the work of the Woman's Jewish Mission. They request the *Publications'* Committee to allow the publication office to be the central office of issue of the Magazine, the Woman's Committee bearing a share of the expense.

(9) The Committee recommend that the present Manager of the *Publications'* Office of the United Presbyterian Church be retained at his present salary, and that further arrangements be remitted to the *Publications'* Committee of the United Church to report to the Assembly of 1901.

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